

M E M O I R S

OF THE

L I F E

OF

JAMES MITCHELL ^K

Of DYKES, in the Parish of ARDROSSAN.

CONTAINING,

His own spiritual Exercises, and some of the spiritual Exercises of his two Sons, that died before him, and many singular instances of divine providence, towards himself and family.

Written by Himself.

Prov. iii. 6. *In all thy ways acknowlege him, and he shall direct thy paths.*

G L A S G O W:

Printed, and to be sold by the Booksellers in Town
and Country. 1759.

M. E. M. O. I. R.

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JOHN MITCHELL.

I have drawn up here some of the Lord's mercies and dealings with my soul, and some deep exercises of mind at sundry times, and first on the 27th of July, 1624.

BEING in Glasgow after I am risen early and come to the gate with Mr Robert Ramsay, I began sensibly to behold the glory of the sun and brightness of the day, whereupon I began to speak somewhat of the glory in heaven; being come a little off the town, (going to Falkirk) Mr David Dickson and I being our alone, (Mr Robert having left us) he began to speak some of his own experiences in Turza, being one day under great wrestlings and misbelief was in great perplexity, which evening at last in prayer found comfort, and faith made lively to him. Whereupon he began to speak of misbelief in particular, and of inherent righteousness which is in all men

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by nature, he urged in many points how it was a bar to faith, and then began by God's special providence and cleared my mind both of many errors in the manner of the seeking of God and salvation, as also of diverse doubts all out of the word, *viz.* the epistle to the Romans, as follows hereafter more particularly, so my conscience being convinced I began to apprehend things more deeply, at last I saw clearly the whole manner of my former seeking of God was in effect ever to have had something in my own bosom of my own righteousness to present God withal, when rather I should have come to God in the sight and sense of my own vileness and filthiness to have sought righteousness and salvation to be had only in Christ. *Rom.* iii. 22, 23. In the time of his discourse I prayed that his discourse might be made lively to me, his discourse and doctrine of justification deduced from the epistle fore-said being ended, I was mightily affected therewith, so that I desired him to repeat it over again, having ended the second time, the Lord in an instant, after a wonderful manner made me apprehend these things following.

1st, That my former seeking of God was not after a right manner. 2^{dly}, The Lord bare in upon me the light of his law, whereby I was made to see myself a miserable and a vile sinner, polluted with all manner of uncleanness, which having weighted me a little, the Lord 3^{dly}, By his Spirit spake to my conscience, saying as it were sensibly to my soul, will thou for all that believe and I will shew thee mercy, and with the motion I received strong faith to believe, and with that my soul was filled with such an unspeakable measure of heavenly rejoicing
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and peace of conscience that I was not able to speak a word, but burst out in abundance of joyful tears that I was forced to shout and cry immediately, being asked at by him whether joy or sorrow, I was not able to answer him, being filled and ravished with the sense and feeling of peace and joy unutterable, at last I burst out with this one word, My heart is in heaven, it was indeed in the time the most heavenly word that ever came out of my mouth, I continued this way a little space, the Spirit forced me to bid him give God thanks for me, which we did in a retired place a little on this side of Calder Kirk, he had in the time himself a trembling and a little feeling of peace and joy. Then I began to meditate and perceived that the doctrine and his discourse upon the epistle foresaid, and the manner of the Lord's revealing himself to me were agreeable and junct in all points and circumstances. The particulars were these. 1. The Lord put an earnest prayer in my mouth. 2. The manner of the work which had four points before rehearsed. 3. A thanksgiving; I remarked some other circumstances, as 1. It was private between him and me only and not in a Kirk publicly which might have moved blushing or else hypocrisy. 2. It was not my alone in a chamber, whereupon might have risen doubtings of the soundness of the work. 3. It was not at sermon, which ordinarily will move one most, but in conference from the word. Thus in all respects being confirmed of the certainty of God's work which I long looked for, in came Satan with his temptations, calling all in question; first he suggested that it might flow from natural grounds and reasons, to the which I replied, or rather the

Lord by me, that it was according to God's word therefore no fantasie nor delusion. Next there was no worldly purpose, nor melancholy subject in my mind for the time all that day of no sort good nor evil, therefore no inclination in nature to work that work nor yet no appearance neither possibility for the time thereaway. Immediately after this temptation the Lord cast in my mind that Christ himself was tempted after a voice was heard from heaven saying, this is my well beloved Son, &c. calling in question whether he was so or not, how Satan durst call that in question how God's work in me how clear soever it be, the Lord put in my mind what was that heavenly rejoicing the two disciples found going down to Emmaus Christ expounding to them the Scriptures. The second temptation followed immediatly on the back of that, to have blown me up with pride and a high conceit in myself as a man singularly blessed of God, therefore I might esteem so and so of myself, I shew'd both to Mr David who confirmed me in all and said at last to me ye have no matter in yourself to rejoyce or boast of, but only let your joy and rejoicing be in the Lord's free grace and good will, for says he albeit the Sun shine clearly on a midding yet it remains a midding when all is done, see ye (said he to me) albeit the Sun of righteousness have shined upon your heart ye remain in yourself a draff midding, and what ye are, ye are it in Christ. The doctrine and discourse that Mr David had with me was grounded on the epistle to the Romans whereupon the mercy forsaide flowed, which I have abridged here for my memory's cause.

The apostle to the Romans, first, second, and to the 20 verse of the iii. chapter proves all flesh to be
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under sin and wrath and enemies to God, and so concludes that no man is justified by the deeds of the law and from the 20 verse to the end of chapter iii. he commends to all men another righteousness viz. The righteousness of God by faith in Christ, which is only able to stop the mouth of all flesh and to give God the glory of his free grace. And in the iv. chapter he proves that it was this righteousness that Abraham and David were justified by before the Lord, Abraham before the law, David under the law. And in the v. chapter he commends this way of justification as the only way to reconcile us to God, to pacify our conscience, to fill us with joy in the midst of trouble, and that upon good grounds. and in the vi. chapter he proves that this sort of justification is the only way to further sanctification, to make us to die to sin, and live to righteousness. In the vii. chapter this justification by faith in Jesus Christ, without respect to the deeds of the law, is the only mean to bear down the strength of sin in the renewed man, and to comfort him in the conflict which he has with the relicks of sin yet remaining in him while he lives. And in the viii. chapter he clears that this sort of justification by the imputed righteousness of Christ is able to make a man triumph over the terrors of the law, the accusations of the conscience, bands of death and the grave, and all the troubles that can befall us betwixt and then; so that neither heaven nor earth, man, angels, nor devils, things present nor things to come &c. can separate a soul so justified from the love of God which is in Christ Jesus. This is that new and living way for our souls and the only way to clear the free grace of God (without respect to our works) to be the only fountain

tain of all our happiness, as the apostle makes clear in the example of the election of Jacob and rejecting of Esau before they had actually done either good or evil, and of rejecting the Israelites who sought righteousness and salvation as it were by the works of the law, and electing of the Gentiles who had no works at all to boast of. and in chapter ix, x, xi.

These were clearly amplified by him in the time foresaid answering both to the loose Libertine, and weak Christian, to every one of their objections as ye may perceive by the drift of this which I have compounded.

This was the first time that ever the Lord manifested himself to my feeling, I was seeking the Lord as it might be two or three years before this, under great weakness, wrestling and overcome many a time with strong corruptions, yea which was strange I found never sin so strong nor my beastly corruptions so powerfully prevailing and leading me captive to sin as since I began to seek God both before this time, and after, and it was God's wonderful goodness that moe of my sins were not known to others, and that I was upholden free of many moe out-breaking scandalous sins nor I fell in, for the power, dominion, and reigning of sin at this time, and some years thereafter was not yet abated; but was leading me captive like a slave many a time, not only in my affections but in action, times without number, and yet notwithstanding was praying and feebly fighting against them as it might be: but the truth was this I would fain be quit of sin and shot it away with the one hand, and yet such was the power

power and sweetness of it, in, and to the flesh, that I would have drawn it to me with the other hand, I had never peace but a continual warfare and wrestling with it, but was often shamefully trode under foot.

Immediately after this glorious sense and feeling of God's reconciled face and favour in Christ, and of other two that followed in the months ensuing which I have also written, I was the space of nine or ten weeks as I thought in a heavenly life, but doleful was the after clap that came ere all was done for in the latter end of this space foresaid I began to conceit too much of myself as thinking that sin had gotten a dead stroke and should never have revived again, so that when I went to my knees I thought I was clean of all sin, and had nothing to confess to God; upon the back of this there followed carelessness, ease and security, and in the end of that the subtle devil sliding me away from God and cast me into the puddle of my former sin and drown'd me in the pleasures of my vile lusts: and so was like a dog in a mire to my wonted vomit, for a long time or I enjoyed the face and favour of God again. It is an evil and bitter thing to depart away from the living God, for God, even our God is a consuming fire.

Follows the other two feelings and refreshments in the next two ensuing months which I said I would write.

August 16. Anno 1624. Being in Irvine upon Monday at the hearing of the word, the text was in Psalm cxix. My heart fell in love with the doctrine,
which

which was especially raised from the 87. ver. the law of the Lord is perfect converting the soul. Amongst other points he spake something concerning the doctrine of justification. The sermon being ended I went with Mr Robert Ramsay to our breakfast, during the whole time my heart was spiritually rejoicing, and when we had done, in the time when he was giving God thanks for our refreshment my heart began to melt, and immediately thereafter (the house being private to ourselves two alone) I rushed out in abundance of tears, my heart being filled with the sense of the love of God, so finding great peace and calmness of mind I went in private and gave thanks unto God. I began then to meditate on the circumstances and uses of the same.

1. Before sermon the Lord put an earnest petition in my mouth that I might find his powerful presence attending it. 2. The doctrine was one and the same in substance (albeit delivered in another manner and in other terms) which Mr David had going to Falkirk with me. 3. The Lord wrought not this feeling and sense of his love in the time of the hearing of the word lest I should have ascribed some part of the glory thereof to the instrument. 4. The Lord put (as at the first time) in my heart and mouth a hearty thanksgiving, with humble and hearty petitions for grace in time to come. 5. Was that which I found in company coming home that night, which I will not write here, but only notes this by the way of *memento* for my own use.

The Lord renewed this sense of his favour upon the 4. of September 1624. being the communion in Irvine, my heart began to warm with the doctrine deduced out of John xii. 27. but specially the

the 32. where Christ says if he were lifted up he would draw all men unto him. Indeed my soul was lifted up, and could in no case contain myself but behoved to gush out in floods of tears, these that were about me partly marvelled, others that knew the like manner of working as Mr Robert Ramsay, Mr Matthew Mowat blessed God with me; I had incontinent a temptation on the back of it, to mistake the work of God's Spirit, working by his word. It pleased the Lord to put a threefold petition in my mouth, first I besought the Lord that I might thro' grace not belye his Spirit's working. Next that the Lord would keep me humble that I swelled not, and thirdly, that I might not be unmindful thereof but give back to God the praise of his own free grace. The which to do the Lord grant me for Christ's sake, to whom be praise for ever. *Amen.* This melting of heart and sense of the love of God was again renewed to me in Irvine at the preaching of that scripture about the Canaanitish woman in winter 1626. during this time (as I have written formerly) and while little after the beginning of the year 1628. I found never the power and dominion of my predominant abated, nor in no sort mortified beside many other vile and beastly sins accompanying the same leading me captive continually to sin; the Lord many a time allured me both with his favours and mercies at some times, and at other times shored me with his rods, yet all did not the turn, until the Lord's own appointed time as after followeth.

Upon the 16. of *January* 1627. I was in Eglintoun dealing by all means with my lord to get settling and agreement about my room, but could find none,
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after he was gone from home my lady and I conferring in her own chamber alone, first concerning afflictions in general, and then of my own in particular, I was shewing her that the Lord's part towards me was both just and holy in punishing of me for my sins which I very sweetly entertained in my heart to his majesties dishonour in marring and defacing of the beginning of his work of grace in me, and to the wounding and wasting of my own conscience, yet I hoped that the Lord in end should bring it about to his own glory and my good. In the mean time it pleased the Lord to fill my soul with such refreshment of his love and kindness that a shower of his sensible presence dissolved my heart, and made it to melt in abundance of joyful tears so that I was not able to contain myself but burst out in her presence with a loud voice, the Lord filling my mouth with his praises, blessing him twenty times that ever I knew his majesty and the sweetness of his favour and presence. My lady ran and closed both the chamber doors and desired me that we should both humble ourselves apart and give glory to God for the riches of his unsearchable mercy toward me, which being done we conferred a little, she always blessing God for me that she was made witness of God's glorious presence and Spirit's working after such a sensible and lively manner; we parted with blyth hearts, and I came away rejoicing. Again within a month upon the 12. of *February* 1627. The Lord wrought in the like manner with me in her presence in the hall of Eglintoun about ten hours at night none being present but Robert Livingston and Helen I gat myself in some measure contained and run down the stair to a private place where I blest

blest God for such sensible outlettings to me: the words that I was speaking to my lady in the time were of strong hope and confidence that the Lord would not only provide for me and mine, but also that he would make this shaking rod a mean both to humble and sanctify me, and that the world by his grace should see my patience and resolute course to serve my God in the humility of my spirit &c. I said to her in the time that my heart was in heaven and that I perceived a shower of his grace descending to melt my heart, and as I had said the words so it pleased the Lord to work as is aforesaid. The Lord suffer me not to be unmindful of these his great favours. Upon the sabbath immediately before this being the 11. of *February* 1627. I was all the day mightily born down with the fear of my master's malice and oppression in shoaring to put me out of my room, I was so opprest in my mind that if it had been both my life and estate I thought I could have been no more moved, I could find no rest nor solid comfort pray and read as I would, being as it were overwhelmed all the day (being the sabbath) at last in the evening I found some ease and quietness to grow, this Scripture being cast in my mind and made lively, no affliction for the present is joyous but grievous. Heb. xii. Then said I fool that thou art, why should you be over much disquieted, seeing the word says, that it will be so, lift up thy heart therefore and believe in him who has said he will never leave nor forsake them that trust in him. The Lord is thy helper why should thou be afraid what man can do unto thee. Heb. xiii. This was made lively in the time, whereby I took heart and was encouraged, whereupon followed a
number

number of gracious uses, that the Lord cast into my mind, one after another.

1. The Lord would let me see, there was no strength in myself to bear out the least affliction; when he gives it a stamp to the heart, he will make it ding a man upon his houghs, unless he support and uphold him.

2. I thought any trouble that concerned the world, or world's goods, could not trouble over much, so long as I was not likely to be driven to extreme want, but the Lord let me see the contrary.

3. Being so tossed myself, with the fears of the Master's oppression, it learned me this; in wisdom, meekness and love, to comport and bear with my wife's weakness; who was often heavily grieved with this same shoared rod, which made me to fret, and chaffe against her, being born up in the time myself: so that I thought she should have been no more troubled with the fear of it nor myself; the Lord give me wisdom in this point, knowing that she is the weaker vessel, &c.

4. That finding this trouble and vexation of mind with a rod shaken and not laid on, learned me this, that grievous would it be, when the Lord struck, and himself upheld not.

5. That grief and trouble of mind at the time, be it trouble, inward or outward; the sharper the weight of any affliction, either on, or feared to be laid on, makes the delivery the sweeter when it comes.

6. It learns me this, to be making myself ready for harder sets and trials; and therefore to be gathering store out of his word, to help against the time of need.

7. It will learn me this, that when any weight of
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mind comes again, that I should believe and trust in God, from former experiences, upon the same grounds of his former love, favour, kindness, truth, and power; that all shall work for the best, and that he will give a gracious outgate, relief, and deliverance, in his own time and manner, as he thinks meetest, as my case and strait requires his help: only be of good courage, and he shall strengthen thy heart, if thou hope in the Lord, Psalm. xxxi. 24. and Psalm xxvii. 14. &c.

8. It learns me this, that I should remember to be thankful for all his favours, and particular mercies, bestowed on me or mine; next I should strive to redeem the time, by wrestling with God, to get sin demolished, and trod under foot, piece and piece; and to get grace and godliness, advanced more and more, &c.

The Lord work these resolutions in my heart, and give me both the will and the deed, and that of his good pleasure for Christ's sake, to him be praise, for evermore. *Amen.*

Follows the manner of a deep Exercise, which I had in August 1627. Wherein the Lord had his hand, in his righteous judgment chastising me for known sins; and Satan his hand of malice, deep craft, and subtile temptations: and my perverse deceitful heart joining with Satan, to my own destruction, had not the Lord stepped in, and disappointed him of his cruelty, and drawn me out of the horrible pit and miry clay, that I was sinking into, etc.

First, The Lord's part was just and righteous, in punishing and chastising me (as follows hereafter)

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not only for the seed and spawn of every evil, and sin that I perceived my corrupted nature inclined to, in transgressing of his law, my conscience bearing me witness of the same; but also for several and particular predominant and bosom sins, that got over great entertainment in my affections; Satan having lusted them with strange pretences, and shews of good, which ever were resisted, and withstood by me; but at last, being pressed and born down with the power of sin (having presented them at divers times to the Lord, that the power of them might be abated, and not reign in me; yet ever with a secret idol in my heart) I began to dishearten and weary of the use of the means, as thinking that the Lord would not deliver nor help me; I would have been days together, and not bowed a knee, whereupon there followed great security, hardness of heart, deadness of spirit: so that I became every day idle in the Lord's work, and in the exercise of piety and godliness for the most part, whereby misbelief got such place in my heart, that all things concerning God, and another life, were as far called in question by me almost, as if I had been an Atheist; for Satan and my own deceitful heart, ever suggested these three main temptations. (Among many moe) *First*, By bearing in upon me such difficulty, and impossibility of performance of the promises, and free offer of grace in the word; that still I misbelieved God's truth and power, as thinking he could not effectuate his promises. Next, the ever present sense of guiltiness, and challenges of the conscience for such and such sins, as indeed were true; neither could I deny them, held me ever boring in my eye upon sin alone, and always holding me off Christ, and his
righteous-

righteousness; made me still to call in question God's mercy, and all because of this deceit, as not finding such a measure of holiness, and sanctification in myself, as I would have wished: which was in effect, to have acquired an inherent calked righteousness of mine own, and consequently to have led from Christ. I say not this, for that inherent holiness and sanctification should not be pursued, and aimed at; but I say it for this end, that none should quit grips of Christ, and his righteousness, which is imputed to us by faith: yea, if it were to to the last gasp, find in ourselves what we please, for the right way, how to attain to sanctification, is first, and above all things, to believe in him that justifies the ungodly, Rom. iv. 5. that is in Christ alone, who is made of God unto us, wisdom, righteousness, sanctification, &c. This being laid as the ground, then let us seek all grace and strength from him, in whom only it is to be found; that we may do all things, through him that strengthens us, and to get whole Christ, to do all our work, &c.

The Lord perceiving, that neither his gracious manner of dealing in refreshing of my heart at sundry times before, with his own presence, neither yet his rods, some of them shoared only; others of them laid on, could not move me to believe, nor stand in awe of his threatening: neither yet forsake in my affections, the pleasure and sweet of my bosom sins; which by the deceitfulness and continuance thereof, grew very powerful: that it drew the the whole beusil of my desires and affections continually, night and day thereaway. So that in a word, it made the whole powers, and faculties of soul and body, to become serviceable and slavish un-

to it, being born down with fore temptations, and no power in me; at last my thoughts thereaway seized with horror of mind, and weakened, and many a time, at that time, and thereafter brake off my sleep to me, with sudden, and sometime dreadful wakenings. The Lord I say, perceiving this, that I had loosed the reins of my affections, with a down-born head, to follow the idol of sinful courses; in his justice, and just judgment (yet in great and rich mercy) withdrew himself, and let Satan loose on me, in a crafty, and violent manner: who trailed me by the heels, through the mires of my own muddy corruptions, being given over (for a time) to strong delusion, so that I became a beast, and not a man; that of a truth, I was lying in the gall of bitterness, and way of condemnation: thus being tossed with the body of sin (from the which actually it pleased the Lord still to uphold me, blessed be he therefore!) and raging in the top of my predominant affections. Upon the 19th of *August*, 1627, being Sabbath at night; about midnight, the Lord in his righteous judgment, thundered terrors in my soul, and a confused trouble of mind in a high and vehement manner unspeakable (which no words can express, neither can none be made to conceive, unless they have felt some measure of the same, either in justice or mercy) that I was forced to cry out loud, and roar in a fearful manner; to the great astonishment of my family, and some neighbours that were speedily sent for, for the space of some hours, while Mr John Bell having come from his own house to me. Thereafter, being somewhat gathered, upon the first apprehension, my conscience being awakened, it presently challenged my bosom sin, as the prin-

principal cause of that great and weighty confusion. So that my conscience began to stir, and be afraid, apprehending mortality, and sudden dissolution; and consequently, nothing but wrath and hell-fire, to have been my portion for ever: at last, the fearful confusion, and my horrible crying, began to sober and calm. After this, I seemed to get floods of repenting tears, with great rolling of body, and anxiety of mind, for the space of an hour; thereafter Mr John Bell (to whom I was not a little beholden, during the whole time of my trouble) began first to pray, and exhort next; but all in vain to me for the time, because of challenges of deep hypocrisy; that I neither durst, nor could apply any promise of mercy; neither could I lift up mine eyes to heaven, being possessed with the sense and sight of vile guiltiness: unbelief and hardness of heart, only prevailed. About the break of day, I fell into a dead and senseless security, and slept about an hour, a drisome sleep. I lay that day, in a senseless security, and the most part of all that week; notwithstanding of all, my temptations began to revive, and lurk themselves in my flesh again; whereupon the next ensuing Sabbath, the Lord trysted me with the same perplexity of mind (albeit not in such a high measure) together with some lightness and distemper of body and head, that these who beheld me, were afraid my wits should have cracked: Satan his craft, in deluding of me, like an angel of light; suggesting to me, as my only best, for the mortifying my sinful affections; neither to eat nor drink, was the seen cause of this my distemper. This crafty hunter, and my deceitful heart, being deluded, had conspired the overthrow, both of my

soul and body, had not the Lord in great mercy prevented it; marvel not to see any man deluded, teised, born off his feet, made a beast and a fool as the Psalmist says under sore sets and temptations: to be short my state in deadness and security continued the space of twenty days, and the third sabbath upon the same temptation I was born down with great grief of mind after the former manner; it were longsome to write all circumstances and conferences that I had with sundry during this time especially with Mr John Bell: I lost my stomach, grew weak in body, and had a distempered head for many days after, which ordinarily was never nor yet since sore at any time.

At near the end of the twenty days Mr David Dickson visiting me (as often before) I began to enquire what I should do, and what was the best course to be rid of these sore temptations, and what way best; I would get my strong corruptions mortified that I might win to some greater peace of mind, and to some more measure of sanctification. His answer first was an experience of his own, wherein he had an heavenly discourse and fair light but here I pass by it as not expedient to write. 1. To be freed from temptations and sin, look not for it (says he) in this life, but lay your hand on your mouth and be content to wrestle against them while ye are living. 2. The Lord suffers sin to be in his own to keep them humble, lest they sought righteousness in their own bosom and so made saviours of themselves. 3. The Lord suffers it to be that so much the more the largeness of his love may be magnified to poor sinners in the infinite and superabundant invaluableness of the all-sufficiency of Christ his righteousness and merits,

merits, not only being extended once for our justification, but also daily for our sanctification, who is made of God so to us by imputation, and then piece and piece to the end of our life by operation, to the which time that he perfect us, he daily purges us and cleanses us from our pollutions upon our coming to him by repentance, and so becomes not only a Saviour once but new salvation to us daily by washing us in that fountain whereby we are purged from our daily pollutions and made clean, this is that which Christ says he that is washen needs not save to wash his feet. John. xiii. 10. 4. He suffers sin to be in his own, that he may make the tail and excrements of sin to be dung back in the face of sin, that it may be as a scarecrow to keep us from sin to come. 5. And last of all it is God's will that his own children with whom he is well pleased in Christ, should be brought to nothing in themselves, that they may be all in all, out of themselves in Christ, being emptied of self-love and self-confidence, for this cause the apostle was buffeted with Satan's temptations 2 Cor. xii. These things both while he was with me and all that night were made lively to me, yet within two days I was as sore born down as before. At last it pleased the Lord (twenty days or thereby being ended) to put earnest desires of prayer in my mind, being in the fields with some of my own servants, but not finding a commodious place, I hastened me homeward to my own yard, where at the first the spirit of the Lord came in like a mighty rushing wind and filled both my heart and mouth with heavenly petitions near by the space of an hour, that my tongue was not able to follow my mind,

mind, there was a clear heaven in my soul, faith was wonderful pure and strong, so that Satan, sin, temptations, atheism, misbelief, hardness of heart and wandering of mind vanishing away like smoke for that present, so that there was nothing but true peace and quietness within and without, my mouth with my heart were filled with praises and blessing of God a thousand times or I stirred, for his rich mercies, that in the midst of wrath had remembered mercy to my poor soul, this was about three in the afternoon, I spent the rest of that day in praying and praising of God, who had drawn me out of a horrible pit and put a new song in my mouth. Psalm. xl. Then as the night drew near I began to think on the manner of the Lord's work, whereupon I wrote some uses as follows. First, I began to consider the reasons of the Lord's chastising me after such a manner, which I found directly to be for sin, and that I might be made to disgust and quit the pleasure thereof, chiefly my predominant. Secondly, that I might be awakened out of the dead sleep of security whereinto I was fallen, chiefly in the wearying of these means that God had appointed for my salvation. Thirdly, I marked that no mean, no instrument, in itself, no hand, no help, but God alone by his spirit can give clearing and an outgate from temptations, none but himself alone can calm the storm and make muddy waters clear. &c. Fourthly, to learn me to live by faith (and neither by sight, sense, nor reason) as the sovereign mean in all assaults whatsoever. Next his mercies were great to me, first, that notwithstanding my temptations were many, strongly born in and violently thundered in upon me to diverse sins, yet I was kept up from actual and consequently

consequently, from any scandal: Next, that he took me not away in the midst of my sickness, but hopes, that he has spared me for the day of mercy; and thirdly, from keeping my brain uncracked; and fourthly, In preserving me from further sickness at that time, being the time of harvest. Upon the morrow immediately after this, about 12 hours, the power of faith, the life of faith; the effects thereof, were wonderfully born in upon me, as follows. *First*, I was commanded to believe, 1 John iii. and that under the pain (if I obeyed not) of God's curse, and making him *a lyar*, 1 John v. 10. And for the effects of faith, all these places following, were born in on me, as fast as I could sit down, and write them: as namely, *We are justified by it*, Rom. iii. 21. *And by it, we have peace with God*, Rom. v. 1. *By it alone, we receive the holy Spirit*, Gal. iii. 2. 5. 7. *We are settled by it*, Rom. iii. *And by believing, we set to our seal, that God is true*, John iii. 33. *It is the buckler, whereby we must resist the devil's fiery darts*, Eph. vi. *And having it, he will flee from us*, James iv. 7. *We overcome the world by it*, Heb. xi. *God cannot be pleased without it*, Heb. xi. 6. *The just must live by it*, Heb. x. 38. *By it, we live the life of God, and Christ lives in us*, Gal. ii. 20. In a word, the only way to get Christ, and all his graces made ours, is by faith alone. At last, it pleased the Lord to recover me to my health within twenty days after this: at which time, the devil began to renew his former malice, by subtle and insinulative temptations; which appeared to me at first, and many days after, noways to have been sinful, they were so lusted over with such fair pretences, good uses, and godly ends; that I was altogether deluded

deluded, and bewitched in my affections, being glewed to their sinistrous objects; that of a truth, I was as far trailed that way as ever before, while for the time I was no ways, nor could be sensible of, do what I could: that crafty hunter, got such advantage of my poor soul, that I became a prey to him for the space of seven or eight weeks; my body, mind, and spirits were all spent to the utmost, for during the space foresaid, I was not three days, put altogether, free from fore onsets: I had great wrestlings, great combats in resisting Satan's temptations, and my own corrupt affections; which ever swayed Satan's way, it was one of the hardest, and forest wrestlings that ever I encountred with: Satan's claws were never out of my flesh, so that many a time, I was pressed out of measure, with the violence of the temptations; had not the Lord sustained me, I am sure my moisture would have dried up, Satan and sin would ever have been in my bosom: and I, or rather the Lord by me, was continually resisting; many a bowed knee, many a prayer, many an ejaculation sent I up to the Lord for help and relief; many were the disputes and reasonings I had with myself alone, against his temptations, and my own corrupt affections; whereof I had some from man, from nature, from sense and reason, from God and his word. Blessed be the Lord that fought this battle for me, for without him, I would soon have succumb'd; the Lord knows I ly not, I was many a day, many a night, what in my bed, what in the fields, walking and riding, and in my craft beyond the kiln; weightd to the heart roots resisting sin, that would have been in upon me. In this combat, I had sometimes breath-

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ing, at which time, I promised ever to myself, never to be so teized as before; notwithstanding, the temptation never sooner revived, and made a new onset, I was as soon dung on my houghs; this purpose of mine, was not once, twice, or thrice; but often, my brain with knowlege and strength were jumbled when the trial came, I speak it in the sight of God, I was a fool, an ignorant fool; and a transported beast before the Lord, during the whole time of these my sore temptations: this can neither be understood nor believed, but by such who have been puddled in the like manner, in one degree or other; yea, my temptations being removed, it was sometimes a dream to myself. At last, it pleased the Lord, a little after the beginning of the year 1628. to give me a clear, and full outgate of these my temptations by that mean that the Lord speaks of, in Hof. ii. 6. He put a thorn hedge, and a wall in my way, betwixt me and my sins; that I could not follow after them, which at the first, was like a hook pulled out of my flesh, and the piece with it; but within short space, when truth and error, light and darkness, sin and judgment, was more revealed to me, *I returned to my first husband, for then it was better with me than now*, Hof. ii. 7. this place of scripture was made clear to me; blessed be the Lord, the power and dominion of sin, began to assuage and decay; so that from that time to this present, at the writing hereof, being the 12 of January, 1630. I was not moved, nor assaulted with such sore temptations: but so soon as they kythed, the Lord soon removed them. There has been few kinds or degrees of sin, that I have not found the weight of; malice, hatred, revenge, temptations

tations of lust, atheism, misbelief, hypocrisy, hardness of heart, security and senselessness of soul, pride, blasphemy, disregard of God, and godliness, &c. The heart, the hand, the tongue, the affections, have been innumerable times, blacked with sin and wickedness; in a word, I have not found a breach, a kind, a degree of the moral law, in omission, commission, (some very few being excepted) but I have found myself guilty of it: so that I may say in the sight of God, all the imaginations of my heart have been continually evil, and that if God enter into judgment with me, I deserve nothing less than eternal death, and final destruction; The Lord humble me in mercy, with the sense of these bygone evils, and stamp the remembrance of them in my heart for my humiliation in time coming, for Christ's sake. In this mean time, when I was plunged in my estate forefald, it pleased the Lord, to call a young child of mine named Hugh, out of this mortal life, which to me I saw, was a clear chastisement for sin, yet in great mercy; for that day before he died, the Lord gave me a heart to spend it in humbling of myself before the Lord, with fasting and prayer; both for my own sins, and that the Lord would receive the child in his mercy away; which was no small favour, in giving my soul assurance, that it should be well with the child, blessed be his name therefore.

Follows some uses being the sum of my desires and petitions to God flowing from this bygone exercise and temptations.

First labour to renew thy repentance by hearty and sincere confessing, sorrowing and forsaking of thy

thy vile sins and corrupt affections now and then, douk down thy head in the sense of by gone vileness, and hold thy nose above the smell of thy filthy corruptions, wrestle with the Lord for a blessing, that he may subdue thine iniquities, and not to suffer thy sins to have dominion over thee; seeing thou wilt have them to fight with while thou art living, study to grow in heart knowlege and holiness daily, and make the word of God and the means of grace thy delight, walk as in the sight of God who is acquainted with all thy ways, and entertain communion and fellowship with his spirit, let thy thoughts frequently being thy alone be on God, or on some good meditation, that thy days may be spent in the conscience of well doing.—Secondly, walk O sinful soul humbly in the sight of thy God, in denying of thyself and mortifying sin within thee, our Lord will have thee learning this lesson if you be his disciple, a task that flesh and blood will not learn, I have found it by experience that among other reasons why the Lord has suffered me to be trysted with so many temptations one on the back of another, this has been one of the greatest that I might be abased in myself, in renouncing of my own wit, my own righteousness, my knowlege, and specially my own strength, which I have many a time (temptations being removed) boasted of and yet ever when it came to the upshot and tryal I found my former strength purposes and resolutions to stand me in no more stead in time of temptation nor a burnt thread, I am sure I have a full proof of this; therefore it shall be my wish and prayer to God while I live (by his grace) that the remembrance of my former impotency and weakness to resist evil

or do good, together with my vileness, beastliness and foolishness may be printed in my heart by his spirit, that I may learn to go out in the power of Christ's might and strength against all my adversaries. I may truly say that my heart and my flesh has failed me; but Lord be thou the strength of my heart and my portion for ever. Lord learn me this lesson of self denial in less and more, that Christ and his free grace may be all in all to me. Thirdly, still be glorifying God in believing, find in thy self what thou please, yea albeit thy conscience write bitter things against thee, yet believe and look not to thy own sense and carnal reason, but to the truth and power of God's word who commands thee to believe: Humility in thyself and confidence in God stands well together. Lord grant me that saving faith of the elect which works by love, and tread under foot that natural atheism and unbelief which is the bane of the soul, and keep me from that evil heart of misbelief that I depart not away from the Lord. And to qualify the soundness of thy faith be diligent in the Lord's service, for an idle faith is stark nought, and to this end beware of security and idleness which is the tide time of Satan's temptations, be either employed in some spiritual exercise, or in some point of thy lawful calling, watch and pray that you be not led into temptation, present thy heart daily to God that he may make it better, stand not aback from the fire when thou art freezing in the dreg of thy sins, come daily to thy physician albeit thy disease seem to thee incurable. The Lord is a rewarder of them that seek him diligently: Fourthly, be frequent in prayer and praising of thy God, let no day pass over thy head wherein thou bow
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not thy knee to God, according to the estate of thy soul; so let thy prayer be poured out to thy Lord whether thou be tempted to sin, or lying under hardness of heart, or security and deadness of spirit, or born down with affliction of any kind, accordingly let thy petitions be framed always praying in faith and not giving over until the Lord's time of answer come. This is the best prevailing mean in all estates with God, the Lord give me the spirit of prayer and supplications; and as for thanksgiving of all duties be least inlacking in this point, labour that from the sense of God's favours and blessings thy heart may join with thy mouth, and when thou cannot pray stir up thyself by praising of God, and let thy prayer always be mixt with praises, do this work chearfully and heartily, not resting on the work done, nor doing it cursorly; there are many marred of a blessing for inlack of this duty the particulars whereof cannot soon be reckoned, but above all remember to be thankful for the work of thy redemption, and for all other things, as pendicles of the great inheritance, what ever be thy condition and estate, by daily blessing thy Lord both for by gone and present mercies. Fifthly, beware of the beginnings of sin and Satan's subtile temptations, for he remains that same crafty devil, and thy corruptions are the same they were before, unless the Lord restrain them, hearken not to his whisperings, and if he sling in his temptations upon thee, beseech the Lord to remove them. O soul thou art not ignorant of his enterprises, he has winnowed thee and nothing but Christs prayer has saved thee, dream not of immunity from his temptations, but beware thou neither commune nor shake hands with them, eschew all occasions of sin,

and appearances of evil, hate the garment spotted of the flesh, resist that crafty hunter and he will flee from thee, take heed when he tempts as an angel of light that he delude not, and beware that he blunt not thy affections in the service of God, and thereafter blindfold thy judgment. The Lord give me wisdom, counsel, strength and direction that I become not a prey to Satan, a slave to my own lusts, and a stumbling block to them that are without. &c. Sixthly, Pity all flesh under temptation or yet being overtaken in a fault, knowing that thyself also has been tempted and overtaken, wonder not to see one fall but rather marvel to see one stand; there is great wisdom to be had in this point. Seventhly, Rejoice in trembling, take heed lest you fall, and be working out the work of thy salvation in fear and trembling. Take unto thee the whole armour of God, and having done all, stand, the Lord shed abroad his love in my heart and give me the right use of these things, *Amen*.

January, 29. 1628. Being in Montfod I fell in conference with the laird regrating (in general) our slight service and seeking of God, and that for the most part men gave only God the outer half and not the heart, words but not godly deeds, having a form of godliness but denying the power thereof, and lovers of ourselves more than of God, and if at any time we made a fashion to seek God it is but in the time of some trouble, cross, sickness or affliction, and then at the removal of it, we turn to our own biases again; which proves that our repentance is not sound, who can pray and mourn only for affliction, and not for sin especially and angering of God like Achab his humiliation, &c.

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After this I was regrating in particular the hardness of my own heart, and the not entertaining of fellowship and communion with God and his spirit as I should do, enlarging this with diverse circumstances. In the mean time it pleased the Lord to warm my heart with a coal from his altar, and immediately thereafter my heart was dissolved in floods of tears so that my soul was refreshed to the full, and my mouth opened among hands to bless his name twenty times: At last I began to make some use thereof to the laird and desired that he might be stirred up to redeem the time and to seek the face of God more carefully than he had done, and to fight by the power of Christ against his sinful corruptions &c. I came home blessing God and then wrote this.

The 26. *January* 1628. being a fast week. As I was riding to Irvine being the Thursday, I was instant with my God by the way to make his word lively to me, and to give me some sensible token of his love to go home with, and likewise by the way I was clearing my mind what respect was to be given to faithful ministers, and what differences there was betwixt them and their messages, and betwixt them as the servant that could but only speak to the ear, and to Christ as the master that could speak to the heart, I was likewise thinking about hireling, ignorant, idle and lukewarm ministers and of hawks and brokers of God's word, that God would never bless them nor their ministry neither, because they come not with the burden of the Lord to persuade people, I leave this; the text was in Jeremiah ii. 2. about God's espousals of his people; the doctrine was made very clear and powerful, by Mr David Dickson, my heart was warmed sweetly all the preaching

and dropping on softly trinkling tears all the time, I found the Lord's Spirit melting the hard rock of my heart piece and piece, partly with the sense of my own vileness and unthankfulness toward him, and withal the sense of his mercy and free love covering all, passing by all, and speaking peace to my soul, I got the instrument and messenger clearly looked by, and God's Spirit concurring with his own ordinance clearly felt and looked to. In the prayer after sermon my mind went not after him, but douked down my mind in the sense of God's goodness to me a vile creature, when at last the Lord made me to rush out in floods of tears not being able to contain myself, but burst out with my voice, young Thorntoun was sitting beside me in the time, I gat myself a little stinted and stayed as he ended the blessing. I came out of the church door after the rest, but was presently drawn back again with posing desires to go to my knees the church being emptied, I could get no words for melting of heart, both of a godly sorrow, and sweet consolation mixt together, in the end I blest the Lord from my heart, and came out again; I met Mr Thomas Garven who inquired how I did, I had no will to make him acquaint with my present estate, but being forced to speak to him, the Lord opened my mouth after a heavenly and sensible manner, that in truth I was ravished in my affections to heaven, being midway to the church, the Lord renewed the sense of the same again to me after the former manner, he and I came both back to the church, the Lord opened my mouth with divine speeches all the way back again, so that he was ravished with the manner of the Lord's work, and
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divinity of the language ; many a time, I blest God, that ever I heard tell of him : we went both to our knees apart, and blessed God for his great mercy, and unspeakable love, in making the Sun of righteousness by his Spirit, to shine so clearly, and powerfully in the soul of so filthy and polluted a sinner ; I shewed him the whole work, and the manner of some of God's former mercies to me, I got the mouth of swelling hypocrisy closed, with the remembrance of my own vileness of former times : I had earnest petitions, that God would keep me humble on the one hand, and from security on the other ; blessed be the Lord for ever : &c.

Upon the 29 of *January*, 1628. The Sabbath immediately thereafter, I was in Irvine, being the last fasting day, I had a love to the word all day ; the public exercise being ended, I went in with young Crofshill, where I had the occasion to meet with the lady, James Garven, a simple boy, who had been troubled, and mightily born down with horrible, and unnatural temptations, for the space of six years ; which I will be loth to commit to writing, beside temptations of strong atheism, for his estate I have nothing ado with it here ; but only, as I have said, I was speaking to him before Crofshill, and rebuking him very sharply for his atheism and unbelief ; he enquired of me, if I had power to believe in myself, or if I had power to make him to believe ; I held my peace, and desired that he would go home with me, which at last he was content to do, after a long refusal : By the way, he shewed me particularly, his whole state from the beginning, whereat I marvelled greatly ; immediately thereafter, I was dung in strange damps of unbelief,

belief, and deadness of spirit ; that I could make him no answer : for in truth, I became very stupid and senseless ; after we came home, and refreshed ourselves a little, I went into the yard with him, where I got my mouth opened at large to him, beseeching him, that he would give glory to God in believing ; I shewed him many arguments and reasons to induce him, which he acknowledged were true, yet could neither apply, grip to, nor make use of : I persuaded him, that the Lord would glorify himself in him at last, in his own good time, and would put the devil to the flight, and his strong temptations with him ; and then perfect his own work of grace in him. At this time, I was in very good case, and had strong and clear faith ; but within an hour thereafter that same night, all was in seeking, I was clogg'd off my feet, and in truth, as the Lord lives, I lie not : I was never in my time so sensibly born down with atheism, unbelief, and a loathing of the word of God, and all means of grace for the time ; the word, that had been powerful to me two days before, and the flinty heart, that the Lord had melted by his word and Spirit : all became perfunctorious, guggle, and of no account by me, I could make use of nothing to help me with. But one thing I am sure of, if God had left me to myself any space, I had become as senseless as Nabal. The boy was with me in the present time, speaking to me, I gave no heed to him, but was roving in my own mind with confused thoughts ; I was forced to reveal my estate to him, whereupon he presently observed, that it was Satan, his strong and deluding temptations to close my mouth, that he should get no good by me : I was this way the space of

of two hours, at last it vanished away, and my right wits began to revive again. Here were strange ups and downs in little time, the one day to be ravished in my affections to heaven, and now to be brought low to the dust; to be an unbeliever, and to my sense an atheist that could no ways apprehend a living God; whereby I gather, that the estate of the godly is subject to spiritual changes; next, to walk humbly and soberly, under glances of God's presence; Thirdly, Not to esteem of my estate according to sense; Fourthly, To make use of these, in the like temptations both to myself and others.

When these things were written by me the first time, the light was no clearer to my eyes, nor this was to my sense; the Lord give me the right use of them. *Amen.*

Upon the 6th of *July*. 1628. The Sabbath immediately succeeding, I was in Kirkbride at the preaching; and in the home coming, (Montfod and his wife going with me, and some of their tennants) I was speaking to them, of the variety and exercises of a soul, sometimes strong in the faith, sometimes born down with unbelief, sometimes a clear heaven in their soul, other times nothing but deadness and confusion; The discourse was made lively to myself in the latter end, and my mouth was loosed with liberty to speak to them: I began to behold the heavens above my head, being clear, I shewed the laird, that I gat sometimes very spiritual thoughts looking up to them; as to a stair, leading me in the meditation of a more glorious heaven, and heavenly palace; whereupon it pleased the Lord, as at other times before: to soften my heart like wax, and sealed it, with a sensible stamp
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of his Spirit, that I rushed out in tears, both of contrition and joy in the holy Ghost : for my own vileness and unbelief on the one part, and the sense of God's love and goodness, compassing and overcoming me on the other part ; I entertained the sense of these things by the way, whiles blessing God for his great mercy and favour, whiles rebuking my own unbelief, and unthankfulness ; at last, the sense being withdrawn, I had a large, and a free speech to the laird, which was not needful, nor pertinent to write here.

Upon the Tuesday thereafter, I had occasion to confer with Mr David Dickson ; where among sundry other things, I shewed him about God's work of late to my own soul ; he blessed God with me for his mercy, and began to advertise me of the flights of Satan, in such cases and works of God, he said it was Satan, his trick, when the great King of Heaven, prepares one's heart with softness and seals it with his own stamp, that in the mean time, in comes that crafty knave, and sets on a false iron and stamp : beside the King's seal in some part of the heart ; it being soft, wherein a soul had need to beware, for he would come in like an angel of light, and fust in some venemous poison or error of one sort or other ; and back it then with divine revelation, he desired me in these cases, to anchor myself especially on the word ; because sense will not always bear true, and soothfast witness, and and to crave for the Spirit of light, and humility, that I might be abased with the sense of my own vileness : and withal, not to belie God's work, and to bless him for it, and to beware of security, and senselessness of soul ; which commonly follows the
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same: he desired me likewise, to have a care of my body especially at these times; for he shewed me, (and I knew it to be true) that in harvest, in my deep exercise, the devil had a shot at my wits. Therefore he besought me, that I might beseech Christ to disappoint Satan, and to take the ruling of my wits, strength, purposes, and all; he said it was not Peter's will, nor strength, when Satan sought to winnow him (and the rest) that would uphold him; but only Christ his prayer, *I have prayed for thee*, etc. The apostle says, *We are not ignorant of his devices*, etc. He had a sound and deep discourse of these things, which I could not for the time carry with me always. The Lord give me understanding in all things, to do his will, and by his grace to uphold me in all cases, that shall befall me in this life, and that for Christ's sake; to whom be praise for ever, *Amen*.

February 10th. Upon a Sabbath, in Anno 1629. reading the word after dinner, Acts ix. I was wonderfully refreshed; but especially, the verse 15. was sweetly enlivened, and applyed to my own soul; hardly could I get myself contained while the chapter was read, the Lady Montfod being present with me; we went both to the barn-end, where the former sense was more fully renewed to me: whereupon we both blessed God with our hearts, for his rich mercy; I leave the rest of the circumstances, &c.

Upon the 20th of *June*, 1630. Being at Irvine on the Sabbath, about the second bell, before the preaching; I was stedfastly looking upon a young gentleman (being an Englishman) in whom I heard there was both a good measure of knowledge and grace, I was mightily affected, apprehending the image

mage of Christ in him, for the which, my love was set on him; and thought him in my heart blessed, because he had gotten grace to love and serve the the Son of God. Whereupon my heart began to warm, and to be refreshed with the sense of the happiness of all these that loved Christ, and of the man in special; I thought in the time, I would have put him in my bosom, and that only because of Christ; for as yet, nor never had I spoken to him, so it flowed from no fleshly respect: I thought in the time, dear would that love be, we would carry one to another, being made immortal in another life; I cannot be able to express how I was refreshed with the sense of the love of Christ, and to the soul of the man for Christ's sake; I was all day in a heavenly estate, and my soul was ravished above the clouds, my faith was clear and divine; and laid hold on him who is invisible, and on these joys unspeakable and glorious, &c.

Within twenty days thereafter, coming out of Kirkbride with Mr David Dickson (being visiting Mr John Harper) moving some doubts and questions, about the soundness of this former sense, the Lord repeated the same, in the midst of the conference very sensibly to me, the question that I moved, whether sense of this kind, not flowing from the word, was sound or not; for I thought there might be great delusion, and a natural stirring up of the affections by natural means, I instanced this by divers cases and examples, all which I could not well admit: his answer was first, that I paired well near, next said he, shew me the man, and then take it with observing the difference between love common and special; but said I, what is your warrant, and
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what examples of this kind, can ye give me. David (says he) when he found himself dead and senseless, would have made his harp a mean of his upstirring, and thereby (albeit a natural mean) have gotten his affections spiritually stirred up. Next, The binding up of the beasts mouths, at that humiliation in Nineveh, was nothing else, but that the lowing of the beasts, might stir up their affections; and thirdly, The Lord by his prophet Jeremy, bids *fetch hither mourning women*, that it might be a mean of their spiritual upstirring, who were lying secure and senseless, &c.

Upon the 24th of *August*, 1630. Being in Kilbride with Mr David again, visiting Mr John Harper, four or five days before his death, in a lively conference betwixt them, douking down my head in the sense of mortality; the Lord shed abroad his love in my heart, and the tears came trinkling down over my face: I was sweetly refreshed in a calm and modest manner; the name of the Lord be blest for ever, *Amen*. In all these former refreshments, my mind doated no more upon any instrument, I mean Christ's messengers, more nor if they had been stocks of timber in that point: for the Lord drew off my mind and eye towards himself, who was the immediate sealer of my heart by his own Spirit, that the glory of the work might redound to himself, and no other; albeit otherwise, the Lord knows, I love them dearly, as the faithful ministers of Christ. The Lord draw my heart toward thyself, who is the great Doctor of thy own church, that I may be taught of thee, and by whose Spirit, thy laws may be written in my heart: to God on-

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ly wife, be glory through Jesus Christ, for ever,
Amen.

The 20th of *September*, 1630. It pleased the Lord to visit me with a fever, which overtook me on a sudden, coming out of *Steinston*; after I came home, I apprehended sickness, and being walking in the chamber alone; I began to take a view of my bygone life, and mispent time; I beheld a number of evils, that stared me in the face, for the which my heart was in great grief and sorrow, thereafter I went to my knees in the loft, and got my soul poured out unto God: and after I had mourned a while in the bitterness of my spirit, the Lord spake peace to my soul, and refreshed my heart sensibly with the free pardon of all my sins, in the blood of Jesus, whereupon flowed great joy, and calmness of mind; I was like to have crept in through the wall, to have embraced his fellowship and love in my bosom; thereafter, I put up a number of petitions to be prepared for my sickness, with a submission of my life in an even balance, as the Lord thought meetest to dispose of: I got my spouse, children, and estate, all rolled over on him, and was persuaded in the time, that the Lord would do good to them; I sought strength and patience of the Lord, against the time that I should be hardliest afflicted, and that the Lord would keep me from murmuring and preserve my wits uncrack'd in the bensal of my sickness: the Lord gave me assurance in that time, that he would hear me, and gave me performance thereof, thereafter as I stood in need, the Lord kepted tryst to me in all things, and more than my heart could have wished, blest be his name therefore. That afternoon, I went up and down
until

until night, and then recommended myself and my family in publick; the most lively prayer that ever I found, was that; for things after a wonderful, and a divine manner, were born in upon me for four days and nights. Thereafter, I got no prayer (except a word, sense of pain so took me up, and possessed me for the time; upon the Sabbath (being the day after my cool) from ten hours to twelve, I was sweetly refreshed, first for my wits natural, they were calm and sober; for the estate of my body, I thought I was whole, as in a delightful bed; as for the soul, I was in such case, as my mind and tongue cannot express, that place in the xii of Luke (*fear not little flock, it is the Father's good-will, to give you the kingdom*) was laid to my hand, or rather to to my heart; my soul delighted itself with the heavenly meditations and contemplations that I had on this place, to my sense in the time: I thought it lay melting in my mouth, ever yielding new juice, there was such sense of joy filling the whole man, that in truth, I thought myself carried on eagle's wings, and possessed of this kingdom, my body was like to issue in floods of joyful tears. There was some little breathings, and intermissions of the deep sense of this joy; or otherwise my body could not have endured it, and twenty times renewed, as my body might bear, for I never had a look sooner to this place, but sense renewed: my wife, and my sister Martha were beside me in the time, and they wondered to see my estate, as not being acquaint with the like; I made them as sensible as I could understand what the work meant: I was not able to resist the manner of the working, for fear of my bodily weakness, I was this way two hours; and there-

after, the sense withdrew piece and piece from me : I lay sweetly all that afternoon, and began to think, that I would never remember on that place, but sense would follow. The morn in the morning, being Monday ; the Lady Auchinnames being present, I began to show her the manner how the Lord had refreshed me ; in the mean time, the Lord renewed my former sense from that same place of scripture as before ; she was much refreshed to see the manner of God's working, and of some words that the Lord put in my mouth to speak to her ; and to Mr Robert Birnie that was with her, which here I pass by : all particulars and speeches that I had with sundry of God's saints in the time and after, especially with Mr David Dickson, and Mr John Bell, were long and needless here to write, but leaves them. I am sure all created power, and all natural delight and apprehensions whatsoever, could not effectuate such a work ; the word of God was the ground, the holy Spirit the worker, the work therefore sound and no delusion ; and yet this I say not to lean or rest on any of God's graces, how great or glorious soever they be, but upon himself, who is the giver and worker of all grace ; this is most safe and soundest work, yet it would be always our desire to have the light of God's countenance shining on us, and to be sealed with that holy spirit of promise, which is the earnest of our inheritance, and to be now and then tasting of that *joy unspeakable, and full of glory*, whereof Peter speaks, 1 Epistle i. 8. Lord suffer not these thy benefits to soul and body to slip out of my mind, but grant me grace, that I may offer the sacrifice of thanksgiving, and call upon the name of my Lord : now praise, honour, glory, and
dominion

dominion be to God only wise, through Jesus Christ for ever. *Amen.*

Upon the 7th September 1636. being Wednesday about ten hours it pleased the Lord to visit me with a fever, in the afternoon it began and kythed in all the tokens and symptoms thereof, my head began and wrought, my back to be a little pained, with a shivering and coldness thro' all my body and a prinkling in my knees, joints, and legs, whereupon I apprehended clearly that it was a fever, which for a time moved my mind exceedingly, in regard both my daughters were to be married the morrow thereafter, I was put to many thoughts, partly the Lord's quarrel against myself at such a time, as also the talkings of the people and their misconstructions that they might infer upon the occasion; at last I besought the Lord for light and clearness from himself, that I might first get the contingency thereof trod under foot, whereupon I got solid grounds of believing that nothing less or more of that kind could befall me by accident, but by the determinate providence of God, and that for his own wise reasons both of his own glory and my good: that speech of the centurion to Christ about his servant whereby he confessed all sickness came and went at Christ's word and command, was made clear and lively to me, a number of other pregnant passages were born in upon my mind for confirming of my faith in the particular providences of God, whereupon I rolled myself over with a submission in his hands. I besought the Lord if it might subsist with his pleasure and will to bear off the violence of my fever till the morrow at night while my two daughters marriages and wedding dinner were

ended and the company dismissed, which favour was fully granted and obtained of the Lord ; at last I came into my house and sat down about an hour before the sun setting, being the same day that I took sickness, and began to roll things over in my mind, whereupon it pleased the Lord to refresh my heart sweetly with his presence, great sense of joy and peace filled my mind and heart in abundance : I found a gracious Lord freely forgiving a vile sinner, and covering my unrighteousness, loathsomeness and unworthiness with the mantle of his free love and the righteousness of Jesus, words will be wanting to express the spirituality of that work of his free grace in my soul ; I sat thus near two hours refreshed with the consolations of God, and my heart melting among hands all the time ; it was a little heaven upon earth, in the whole time I had no sense of bodily pain. A little after this I went to my bed with a great trembling and a cold thro' all my body, after I had rested a little, my sister Martha came in to me, my sense and feeling revived again to me in the former manner, in the time whereof I had a spiritual discourse to her. That night I rested very sweetly till the morning, at which time the fever kythed in all the parts of my body but very gently all that day : (being the marriage day) after all were dismissed, in the afternoon I went to my bed, and rested that night also in a reasonable manner without great pain ; upon Friday (being the third day) about ten hours, the fever wrought sharply, I had great pain in my back and loyn bones ; upon Saturday the pain increased I had some sore fits and passages of pain for a little space together both on Saturday and Sabbath, at last it pleased the
Lord

Lord to give me a kindly cool on the Sabbath at five in the afternoon and continued till a little after seven at night, after that my pain began and sobered very calmly in all the parts of my body; during all this time I had no great drought save only in my mouth, which I quenched sometimes with water, sometimes with whig or small drink; the thing that troubled me exceedingly was the outcasting of abundance of phlegm, which made all things unfavoury to me, especially after my cool for the space of three days, I was vexed with a tough waxy phlegm that seemed to make all things bitter and evil smelled or ever it came in my mouth; upon Thursday after my cool being the 15th. day it began piece and piece to wear away: it pleased the Lord at this time to keep my spirits sober and calm, I had never a word of roving, I laboured what in me lay to keep myself quiet from all speech, the Lord dealt graciously with me in all my sickness, I got diverse passages in my belly, some before the cool, and abundantly after it without any flux, I gat also some short sleeps before my cool, but abundance every night after it; within eight days my appetite grew a little for any light food, a dizziness in my head continued twenty days, my body held weak for six weeks and more yet without any pain or distemper. I have written my estate thus particularly for my own reasons. At this time when I had the fever there were seven other of my children lying all at once, and two servant women, being the hot time of the harvest: It pleased the Lord to send them all their health again; his name be blest therefore. After my recovery and my children from our sickness, I began to think how to make use

use of the same as follows. And first of all for thanksgiving; To bless my God who began so graciously with my soul by working such a stedfast measure of believing his particular providence in sending of that sickness at such a special and particular time, and for these gracious feelings and sensible work of his Spirit, and for giving me ability and strength upon my daughters marriage day, and for his goodness in the whole course of my sickness, and for restoring me and my children all to our health again, and for his mercy in keeping of my wife on foot and in health to attend us who were sick within, and the shearers without, as also for helping down of the fruits of the ground, in due time by sending numbers to cut it down; and for keeping up of my mind from anxiety and from preposterous care first and last, and last of all to bless God daily for the benefit of health; for to sleep in a sound and healthy body, and to enjoy a quiet and a contented mind is no small favour of God. The second use that came in my mind after my sickness, was, that it behoved me to bring out some better fruits; and first of all that I may labour for a more near communion with God in my spirit, and by believing in him and his truth more stedfastly, and by a more narrow taking heed to my heart and life daily before him; and the daily renewing of my repentance, and by taking heed that my heart grow not hard nor cold thro' the deceitfulness of any sin; and that the exercises of piety, reading, praying, thanksgiving &c. be not neglected by me, and that I take heed also after what manner I do perform them, that they be not customary but out of love and affection, and that still I may labour

bour to find delight and pleasure in his service, lest it become a burden to me; and above all that my love may be kindled to Jesus, so that a love to Christ may constrain me more than any thing else. Secondly, That I may take heed to my ways before men in my christian and more prudent carriage nor heretofore has been, and to deal earnestly with the Lord, that my passions, nor no sort of unrighteous dealing break out, to the dishonour of God, scandal of the gospel, or wounding of my own conscience, and to study to propagate Christ's kingdom in my own heart, and in these of my family committed to my charge what in me lyes. And last of all to make good use of all the benefits of God bestowed on me, and that I make none of them weapons of unrighteousness against the Lord, and that I set not my affection on nothing that the Lord has lent me, whether it be children, health, wealth, wisdom, prosperity, or pleasure, or else what I can enjoy in this world, I may in sobriety make use of them, as the good benefits of God, but not to suffer my heart to be wedded or glued to any of them, and that in regard of their brickleness and perishing, for soon may any of them take their wings and flee away, and albeit they continue, small is their use they can stand me in the day of my need and strait; therefore grant me grace to use this world and all things therein as if I used them not. Lord be thou a sun and shield to me, be thou my portion, let the Lord therefore be that allsufficient unto me: trust in him at all times, and commit thy soul to him in well doing: labour to live the life of faith, the only prop and comfort of a christian here on earth, strive to make the best use in every estate the
Lord

Lord puts me into, and if it shall be his pleasure to change my outward estate from the better to the worse, and to exercise me with crosses and tryals, lift up thy thoughts off the present weight to something that is above which will counterbalance the same; there can be no inlack, but the supply of it will be found in him, there is no fore but he has a salve for it, name what can be named under heaven be it loss of thy half marrow, children, or friends, be it sickness, disgrace, oppression, poverty, discountenance of thy master, miscarriage of thy children, griefs from without or within, or whatever else can be imagined, the supply of it will be found in the all-sufficient Lord; to him be praise for ever *Amen.*

The second of *Novemb.* 1636 Being Wednesday it pleased the Lord to send me a sharp messenger of a painful and grievous cholick and a gravel in special, it began about nine hours and continued till after five at night, during which time they might have heard my cries at the gate, by reason of my horrible pain, the most part of all my neighbours came and stayed with me all the time, both I myself and they also expected nothing but present death, and for my own part I looked every moment to have been suffocate with the violence of pain and wind stopping my breath, the whole pain gathered in my right lisk in the bounds of my nieve; all the fevers that ever I had or any other pain was nothing in comparison to it. It pleased the Lord to give me a good measure of confidence that it should be well with me for another life, sense of pain was so great that I had no sense of heavenly things, only I studied to glorify God in believing; at last it pleased the Lord

Lord that my pain grew less and less, and thereafter fell on a sound rest; I had dirlings once every day of it for the space of a month, my head was long open with crying, and so became for a time more sensible of cold nor ever before; the recovery of my health from this pain, and the sparing of my life unlooked for at this time was one among the rest of God's special favours unto me, for the which I pray God make me more and more thankful, and as I can, for the present, render all glory, honour, praise and dominion to that one God and three persons world without end. *Amen.* I made some use after this.

For whereas I was accustomed to have the family exercise of prayer but at night, I have ever since (beside my own private evening and morning) publickly recommended my family every morning to God, and has found now and then, a sensible blessing thereupon, and now good Lord for time to come, learn me to watch and pray that I be not led into temptation, that so I may be found in readiness whensoever death shall overtake me: the Lord give me the right use of these merciful warnings. *Amen.*

Upon the 21st. of June 1637. Being conferring with my cousin Adam Boyd in Lochlarne first anent the Lord's rich mercy towards my father in his death, and then at largè, more particularly of fundry of God's mercies and favours to myself; it pleased the Lord in the mean time to soften my heart with floods of joyful tears, having great peace and calmness of mind; I was almost transported out of myself, under this deep sense, with discourse to him, and with confessions, supplications and deprecations
to

to God for the space (as he said) of two hours, wherein I was overtaken with a number of expressions, not pertinent nor expedient before him, such as readily I was never overtaken with before, in any the like case, however it was in the presence of a dear friend who would be sparing to misconstrue any thing : among sundry other passages, I remember I besought the Lord for light in the ceremonies contraverted in our church for the time, and that it might be his good pleasure to save me from the spirit of delusion, &c. Glory be to God thro' Jesus for ever. *Amen.*

Upon the 4th. *January* 1638. Being in Kilwinning lying in my bed with my brother in law John Reid, we were conferring in the morning of sundry things, at last I began a discourse with him anent the death of my son Alexander, and after that I was shewing him at large some of God's special providences towards me in diverse particulars, whereupon I fell out in blessing and magnifying of the name of God for the same : in the mean time the Lord rushes in by his Spirit in upon my heart that I burst out in abundance of tears, the sense whereof was diverse times renewed for the space of an hour with sweet melting of heart, during which time the Lord kepted me calm in my spirit, and from any unpertinent speeches, but only of such as savoured of the spirit, the Lord put a number of petitions and praises in my mouth all the time. This wrought so powerfully on the organ of my body that I fell all in a great sweat, no less nor ordinarily I have found in a fever. The Lord make me thankful for the sunshine of so glorious a presence, and for such peace and joy unspeakable. Glory be to that unchangeable

changeable Lord world without end. Decemb. 1638. being Monday as I was going to Glasgow to have seen the closing of the assembly, a little before day light betwixt and Kilwinning the pain of the cholic came upon me after I lighted in Mr Claud's, I thought it had been only a litle dirling of it which often befalls me but incontinent about nine hours, it began to grip me in my right lisk with horrible pain, I was directly handled in the same manner as I was on the 2d November 1636. I continued in great pain all day from nine to seven at night, during which time I could get no ease neither sitting, lying, nor going, I was born sundry times and hung over mens arms by the belly, my head and feet being almost alike laigh, I vomited often, abundance of phlegm came away, which partly was occasioned thro' often drinking off tobacco. It pleased the Lord to ease me of the great pain about seven hours at night, I got good measure of sleep and rest that night, upon the morn I came home, and was very well all that night, I was troubled all that week with some pain; upon the Sabbath following, I was heavily troubled both with pain and sickness, but it pleased the Lord to hearken to my cries and supplications to my great comfort and peace, my heart was weighted long under the sense of guiltiness with great contrition and many tears, but in end as it drew near to the night the Lord filled my heart with peace and quietness, and enlarged my heart, and opened my mouth to speak of his goodness, and proclaim his praises with diverse exhortations to sundry that were with me to seek into the Lord; I gat good rest that night both in soul and body, for until that day, all the week preceeding I was plagued with unbelief, deadness and

security; upon the morn being monday I was exceeding heavy and somewhat in pain all day; James Frank came to me that night (being sent for) and gave me a clyster, which wrought exceeding vehemently upon me; there came abundance of phlegmy matter from me, some of it a span long, upon the morn and took another, which wrought powerfully in like manner; these two together and my former weakness spent my body exceedingly, my flesh melted away, there came abundance of frothy matter out of my mouth daily for ten or twelve days, that was exceeding unfavoury to me, and made every thing that came in my mouth to smell thereof; all this week also I was exceeding sick and weakly; upon Friday speaking to my Lord Montgomrie of God's goodness and mercy to me, my heart melted for a long time, I had some speeches to him; upon Saturday Mr David Dickson came down to visit me, in the time while he was praying, the Lord poured his spirit upon me with great melting of heart, after prayer he enquired what I was thinking; I answered that my heart was blessing God for his goodness to this church and land, and for his unspeakable mercies to myself, whereupon the Lord filled my mind and loosed my tongue, with a number of petitions and praises, so that my tongue was not able to follow my mind, my soul was lifted up above the clouds, I was out of myself, and the spirit of supplication was poured out upon me, diteing the mind and opening my mouth, in a sliding and swift measure; I am persuaded from clear light there was nothing of it from me, save only the Lord used the faculty of my tongue. The lady Auchinnames was present with him, after I had ended, he

he said, they were refreshed, and desired me to keep myself close and quiet; I was troubled with no temptation all that day on the back of it, for I was clearly convinced that the work was the Lord's, and so was stripped naked of any thing in my self less or more. Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages world without end, *Amen.* Eph: iii. 20, 21.

The grievous and horrible pain that troubled me so much on *November 2d 1636.* and some following days, together with that which was in *December 1638.* was not a cholic as I and others supposed, but a gravel chiefly that vexed me so much, and as for my frequent vomiting which I conceived to be a native and proper cholic, it was but only a cholic by accident, as an unseparable concomitant of my gravel, which by the physicians is called an false cholic, by reason that when the uruters are pained with sand, felt, or small stones, their pain presently affects the pudding called Colon which being affected it moves and provokes the stomach to vomiting, this would take a large discourse to clear but I leave it. In *Aug. 1640.* The great pain of my gravel recurred again, the pain was so violent, and continued, that for the space of five days my cloaths came never off, but was led and born for the most part with men night and day; during which time there was a stone the quantity of a bean sticking beneath my shier-bone in the entry of my bladder, the pain was so great that many a time I was forced to loud crying that might have been heard a good distance, and with the frequent vehement crying I lost to this day the

faculty or sense of hearing in my right ear ; at last it pleased God that the stone wrought piece and piece till it came into the bladder, immediately thereafter I found some ease ; John Reid my brother in law being present and some other honest neighbours, my mouth was opened, and my heart enlarged to speak of the praises of God, I had a large, clear and lively discourse of the free grace of God to a handful of lost mankind, and of the manner of our justification, in a popular way, which was not only sensible to myself, but also to all that were present, for my brother-in-law John Reid shewed me thereafter that they were all much moved. After this the Lord composed my spirits to sleep and rest, wherewith I was much refreshed. The stone being in my bladder it was six weeks before it came away it past thro' my yard without any pain, it was of a red colour ; I was seven or eight weeks thereafter under great weakness, my stomach being spoiled thro' vomiting, cast up for a long time an unfavoury white phlegm like froth that vexed me much, till at last by degrees my health was recovered ; I rode into Glasgow so soon as I was able to Doctor Main, and consulted with him, whose advice and receipts are in write lying in my chest, he told me that when he had seen the colour and bigness of the stone, he hoped that I should not be so much pained hereafter with the passing of small stones, the uruters being dilated with that great one, and so I found it came to pass as he said, for a number of smaller ones like pease I past them without any pain thereafter and shewed me likewise that he trusted I should never have a confirmed stone because of the redness of the stone that I
cast

cast out. So it pleased the Lord in his goodness, and providence, to bring me through this trouble amongst many other, as formerly. To his name be everlasting honour and praise for ever.

From the year 1640. to this present time, being *April* 1646. I found not much of sense or feelings, with such softness, and melting of heart and affections, as in former years I have tasted of. I perceived the Lord's manner of working and dealing with me, these four or five years bygone, to be of another strain, setting me on work by all means, to honour him in the way of believing; and albeit, I was suspended from the sweet of these former feelings, yet all this time bygone, I have been wrestling with the Lord, by frequent prayers and supplications now and then: both for my own private concerns, and the publick, as he was pleased to enable me: as will appear by several passages following.

I have drawn up here the manner of the Lord's goodness and special favour to me, in the fall and miscarriage of my daughter Martha, wherein there was both justice, correction, and rich mercy shown unto her in the time of her bodily weakness and death, as will afterwards appear.

The story itself was thus, there was a young man, one Hugh Power, our minister's stepson; who fell in love with my daughter, and caused propone to me his desire of marriage with her, whose carriage at that time, and formerly, I was well pleased with; and so had a real and through purpose to match with him: only he and other friends, and we also, thought it best, that in regard of the present troubles all further communing and agreement should

rest for a time, till both his and her mind were fully settled; after this, he went to France, and being returned, his affections were changed, but dissimulated the whole matter in a most hypocritical and deceitful way; and to juggle the matter, and close our eyes, he desired a private communing, wherein he shewed, that he might have thrice as much with another, as I had given to any of my former daughters: whereby perceiving his deceit, I rebuked him sharply, and shewed him that I perceived his hypocrisy and double-dealing. So the matter ceased for a time, after this, he labours to insinuate himself again the second time, but the same effects did follow as formerly; then he took the occasion to write me a teizing and disdainful letter, wherein he declared plainly, that the time was, wherein he loved my daughter truly: but of late (for what cause he could not tell) he said, his mind was closely changed, and attested me, as ever I looked for a blessing to my daughter, that I should divert her mind, and that I should neither directly, nor indirectly urge that marriage any further; for brevity's cause, I resolve to compend all shortly; Notwithstanding of all his former miscarriage, and mocking me twice, yea, thrice; within a short time, insinuates himself again to my wife, and daughter: but by all means, I laboured to dissuade both from giving him any more countenance, and not only I, but Mr John Bell, Mr Claud, John Reid and divers others exhorted my wife, and her from divers pressing arguments to desist, and not to suffer themselves to be still mocked and abused with him any more; but all that could be said by them and me also, both by fair persuasion and threatening, yet both of them

in.

in a private way, when I was from home, kept company with him, till at last she was ensnared by him: so having thus miscarried and being with child, I put her out of my house, and having stayed a little time in this parish, she went to Irvine, but before she went to Irvine, she vomited frequently a quantity of blood, and contracted a consumption; in this mean time, he is in England with our army, and being posted for by his friends to come home, he returns, and makes a fair shew, that he purposes to marry her; but privately declared to divers, that if he got not his intent of me after the proclamation, that he would yet desert the same. But the Lord who is rich in mercy, dealt graciously with her soul, at last through weakness, she became bedfast; and had an earnest desire, that next to the favour of God, she might see my face, that she might humbly crave God, and me her father pardon: at the desire of friends, I went to her, John Reid and James Porter being present; so soon as I came in, she crept to her knees, and cried out with bitter tears, is that my sweet father, whom I have offended, and whose counsel I despised? The prodigal son was not more humbled than she was, being brought to a deep remorse, through the sight of sin, and sense of God's judgments; after this, I spake to her, and represented her contempt of my fatherly counsel and admonition, that had in God's wisdom and righteousness brought her to this pass; whenever I had spoken my mind before them, I forgave her freely, which did much quiet and calm her mind; they told me, that both they and many others within the town, were exceedingly refreshed with many gracious expressions uttered by her.

her. Within three or four days, her mother and I were sent to see her dissolution; we came very timeously, and got comfortable speeches from her to our great satisfaction, and so being fully persuaded of the favour of God, she departed this mortal life.

Follows some remarkable observations and providences towards me in this particular, formerly mentioned.

First, It pleased the Lord to keep me from a sinful indulgence of my daughter in an evil way. 2. That I both kepted my husbandly, and fatherly authority by not giving way to my wife or daughter in their indirect, and sinful courses. 3. That I was not led nor directed by any private opinion or will of my own, but sought counsel of the Lord, and of divers his servants, whose advice in all things, I followed expressly. 4. I used all means (although in vain) by frequent exhortations, counsels and intreaties to dissuade them from their indirect and sinful courses, by myself and others. 5. I suffered not to go without a witness, but did often foretel them what would be the consequences and conclusions of such sinful courses. Having thus acquitted myself in the discharge of my duty in every thing that lay in my power, it gave me no small peace and quietness of mind: and although I know the Lord be just, holy and righteous in this chastisement, and correcting of me for my known sinful transgressions; yet I accounted it rich mercy to me, that grace was given to discharge my duty, and that I was no ways necessary to any known sinful course; when they
drank

drank as they brewed, and were disquieted in their minds, I slept (for any challenges of omission of my duty) in a sound skin.

1. For when her miscarriage was made known to me, it pleased the Lord in his good providence, although I got her alone, to keep me up from laying a finger end on her, by wronging of her person; this was a special favour of God to me, when I consider what befel the estate of her body afterwards, by her frequent bleeding, and other diseases following; which could not but have been ascribed to me, if I had any ways touched her person.

2. The Lord's humbling of her heart, by sound repentance, whereby she confessed many particular guiltinesses of commission and omission, with great contrition and sorrow for the same, and many deep plunges and exercises of mind; and then the Lord's manifestation of his rich grace, and mercy to her soul, whereupon there followed solid peace, and strong confidence; this was no small favour, being worthy all observation.

3. The Lord's hand of providence in her being transported to Irvine, where she got the occasion of gracious and godly company; who were very comfortable to her, and they also made witnesses of a lively work of God in her soul, whereof she gave frequent, and clear evidences to all who did visit her now and then.

4. The Lord's timeous advertising me to go to her, and preparing of my mind freely, and affectionately to pardon her, wherein she had failed to me; and having given clear evidences before witnesses, of my fatherly bowels of compassion towards her, gave her occasion of much refreshment, and praises

praises to God. My timeous coming to her, that day before she died, and getting clear and comfortable speeches of her, and a time to confer with her, which was no small favour of God.

5. As concerning the time of her death, and the Lord's tryſting in his ſpecial providence therewith, produced to me divers favours and benefits. For at that young man's home coming, notwithstanding of his fair pretences, yet the veil of his hypocrify and deceitful intentions, were diſcovered to divers, who gave notice thereof to me; which put me to ſome piece of exerciſe, and earneſt dealing with God for light, and direction how to carry myſelf in that buſineſs; but before the time came, that he was publickly to declare his mind to ſome of my friends, and to catch advantages of me, one way or other; it pleaſed the Lord to remove her in mercy, whereby I was freed from any imputation or neglect of duty, that either he, or any other, could charge me with, in caſe he had not gotten ſuch contentment of me, as he would have urged: and eſpecially, that he got none of my means contracted to him or his, for the child was born, and outlived her ten or twelve weeks; and cauſed proclaim himſelf with my wife's conſent, ſo that if ſhe had lived twenty days longer, and have been able to have gone to the church; I would have been urged by friends to have contracted of my means to him, and the children procreate betwixt them; but the Lord in his good providence, made the juncture of the time of her death produce many good effects: for my means was ſpared, rich mercy ſhown to her, and freeing her from all ſin and miſery; whereas, if her life (in all human appearance) had been ſpared, could not but have been
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very miserable and uncomfortable to her, whether married to him or not, and doubtless burdensome and grievous to me.

6. There was a providence that the Lord opened my mouth for clearing of myself from any just aspersions of inhumanity towards my daughter in all my carriage in the presence of a number of towns folks, at the transporting of her corps that night. Of a truth, I see it is not for nought to serve God, and to call upon his name; and I find it most safe for a man, not to lean to his own understanding, how pregnant soever it seem: I remark another thing, that when the Lord has a purpose, to lend a man a lift in any thing intricate or difficult; he first lets him see the short coming, the weakness, and confusion of his own wit; and then drives him to seek for wisdom, and direction of himself. That place in the Proverbs, Chap. iii. 5, 6, 7. would oft be made use of. Now to God only wife, be honour and praise for ever.

This miscarriage of my daughter formerly mentioned, and the many bitter and sharp conflicts that I had with my wife about the same; together with the immoderate grief that I took for my son Mr James, during twelve weeks that he lay sick, and for his death; was the occasion, and second cause of all this bodily trouble, that has befallen me these twelve months bygone; as is more particularly specified hereafter.

A special mercy and favour of the power and goodness of God, manifested to me, on the 8th of June, 1645. being the day of communion in Steinston, as follows; being highly injured, and provoked to wrath, by that man Hugh Power, who having wronged me,

me, and grieved me much in humbling of my daughter, and in being the instrumental cause both of her sin and shame; and of her untimely death, and of many discords and much grief betwixt me and my wife, and in a great part the occasion of all the pain and trouble that now lyes upon my body: my corrupt and sinful nature could not but resent these things deeply, and finding my indisposition mightily incensed, so that nothing but wrath, passion and revenge was daily boiling in my bosom; I durst not adventure to approach to the Lord's table, there were some other provocations concurring, which did grieve me and jumble my mind; for Jean Mackcanguall had out of her accustomed way, spoken reproachfully, and vented mischievous lies of my dear and gracious son Mr James being dead; and likewise, had forged, and fomented impudent calumnies against me and my daughters, whereby there was occasioned some heart burnings and jealousies betwixt her husband and me: all these being conjoined, were strong impediments and bars, from hindering me to address myself to the communion-table, for I conceived (that in conscience) my case and estate being thus, it would have been great boldness, and fearful presumption to have drawn near to that holy action, in such a muddy distemper, and to have made myself guilty of profaning the Lord's table; Mr James Fergushill knowing of my estate and resolution, in a most prudent, affectionate, and Christian way, laboured with me both by write and conference; that I should not give place to my own judgment and opinion, which he conceived, could not but be overclouded and darkned with the confusion of the violent spate of divers temptations: I

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presented to him sundry reasons of my forbearance (which to me were material and weighty) First that I had never so much as once presented to God by prayer, that he would be pleased to deal with my heart, and to fit it in any measure, to forgive and pass by that injury done to me by that young man. 2. I conceived, that all who knew my case, as not being reconciled to either of the parties, could not but take offence and judge hardly of me, as of a bold and rash communicant. 3. My light could not serve me being in this case, which I did explicate to him at length, notwithstanding, he was not satisfied, yet did much pity my case and condition; desiring that I should yet set to, to deal with God being but two days before the communion, which I thought was too late, to get my judgment rectified, being in such a plunge of mind, and distemper every way; the Sabbath being come, I was desirous to eschew any scandal, and resorts to my ordinary place of sitting, but with that concluded resolution not to communicate. The sermon being ended, and the elements consecrate, Ducathall goes out of the church, I went out after him; and enquired with what conscience Jean M'Canguall could communicate, having wronged her Christian neighbour, and yet neither by herself, nor no other, done so much as desire to be reconciled; and next, with what conscience, could he, and the rest of the elders suffer the same, and never admonish her: having conferred a little on this, he began and dealt with me very effectually, that I should not neglect such an occasion; but I told him I could not, nor durst not presume being in such case; and backed my resolutions to him with reasons, and having heard my answers, he said, he

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knew well, that I had set my wits on edge, and had spent much time to cleck out such conceptions for binding up of my own mind, whereat, he and I smiled a little both; immediately, he and I being sitting our alones, in a corner of the church-yard, there shined in a bright light upon my mind, in such a manner, as there is no expression to make another sensible thereof, that in a sudden, my mind was cleared, and my will changed; the clear notions and effects, that in a divine way, presented themselves to my mind, were these, 1st, My mind was filled with a bright light, so that my former, and present resolutions not to communicate, were all scattered and evanished: Next, The Lord wrought upon my heart and affections by his Spirit very powerfully; so that I dissolved in tears, rushing down with a present sense and apprehension of my sinfulness, naughtiness, vileness, wretchedness and misery; and jointly with it, mercy, pity, pardon, peace and joy sealed up to me; all this was in a very short time, whereupon I burst out in divers expressions magnifying the high, and great name of God for the freedom of his love and favour, so graciously and seasonably manifested to me: Ducathall blessed God heartily with me for such a divine mercy powerfully wrought before his eyes, and that the Lord had likewise heard prayer in my behalf, and having conferred a little with him, and thereafter with Baidland, anent my going to the table; I went a little in private, in the fields, where in prayer, sense was renewed over again, so that I came with very great cheerfulness, clearness of mind, and confidence to the table of the Lord; and was made partaker of that divine ordinance, in a lively and solid manner;

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for all guiltiness, unworthiness, and unpreparation was laid by, and overshadowed by the offer of free grace and mercy through the worthiness and merit of the Mediator Jesus, &c.

I am confident this was a powerful, divine, clear and unmixt work of the Spirit of God, without the concurrence of any natural flash, or delusion from Satan; for it was altogether against nature or flesh, its resolution and purposes, and for Satan, although he can change himself like an angel of light, yet light of this kind with sense of misery, and a lively apprehension of mercy, and an chasing of me to God's ordinance does he not, nor can he not work.

Uses. 1. To be thankful for such a rare mercy. 2. To registrate this in my mind and heart for making use thereof, in after times, in the like or some other cases. 3. To be humble, and watchful over corrupt nature, specially my predominant of passion. 4. To be instant in prayer always, employing the Son of God in all that I have to do, and setting my heart to love him, who so freely loves me, notwithstanding of all my unworthiness and sinfulness.

Some passages anent the delivery of my son John from so many dangers.

In all the expeditions first and last, I sent out my son John most willingly to maintain the truth of God, our covenant, and just liberties; and that for no by end (God knows) neither for preferment nor wordly means, but only out of conscience to the honour of God. It pleased the Lord to set me on work by prayer, and earnest supplication to wrestle with the Lord, for the preserving of his life in the midst of all dangers; and albeit, I had no promise

of a delivery from outward danger of this kind to build upon, knowing that the sword devours one as well as another, and that the Lord destroys the perfect and the wicked. Job ix. 22. and Ezek. xxi. 3. and that by outward things none should know either hatred or love, by all that is before them, but that all things come alike to all; *there is one event to the righteous, and the wicked.* Eccles. ix. 1. 2. Yet I endeavoured by all means to believe, that the Almighty God is Lord of hosts, and a God mighty in battle, and that none stood or fell, but by his special and determinate providence; and albeit, I was ignorant of God's secret will, and decrees, and that I knew circumstances of time and place, and manner of his providence was unsearchable, and past finding out; yet I resolved according to his revealed will, to call on him in the day of trouble, who is a God that hears prayer: and although I encountered with many doubts and difficulties, anent the power and providence, and will of God, and his decrees; yet the Lord was pleased to clear my mind in all these: as for his power, I was not much perplexed, and for his special providence towards every one of his own elect children, I did not much question, nor doubt thereof; according to that in Matth. x. and sundry other scriptures, &c. And for his decrees, I resolved to pass by these, as being above the reach of men or angels: and for his good pleasure and will, I put a blank submission into his hand; to fill it up as he pleased, and so concluded, with that saying of our blessed Lord, *Not my will, but thine be done.*

My prayer was backed with divers arguments; First, That the Lord who had stricken me immediately

ately with a sharp rod in the removal of my gracious and hopeful son Mr James that he would be pleased out of his tender pity and compassion to spare me the comfort of my eldest son. Next that seeing he had poured the spirit of supplication upon me to pingle and wrestle with himself in such a believing and submissive way, that he would be graciously pleased for his name sake not to disappoint my hopes, and amongst diverse others, I had one argument taken from that permissive power given to Satan to save him who hath covenanted with him, that the Lord would save one of his covenanted ones from outward peril, and that if Satan had a power to save for a time, that the Lord himself had much more power either immediately or by his angels to save, &c

I fought not his life absolutely and peremptorly, but in a submissive way, that my petition might be granted to me with his blessing and allowance, and not in displeasure. I did acknowledge and profess, that if my petition should be granted that it should be as real an answer to my prayer, as if I had had the assurance of a particular promise for the same.

I did vow thankfulness in the strength of Jesus never to be forgotten, and that it should be a swadling band to fasten all the rest of former favours together.

During the whole time of my petitioning and wrestling with God, in the midst of my greatest fears, the Lord ever bare in upon my mind great hopes of his delivery, this I told to diverse whom I loved.

In the mean time of my wrestlings I dealt with the Lord to get my affections cleared, and to try and

examine the matter whether they were more set on the creature nor on himself, I enquired of myself whether would thou ballance thy part of Christ or his gospel, and the favour of God, with the love thou hast to thy bairn, wife, &c. and here I found clearly that I had not a thought to put nothing in competition with the former, so thro' God's goodness I found clearness and peace in this. At last I found the secret decree of God, and his dealing with my mind by pouring on me the spirit of supplication, and a wrestling disposition, together with the manifestation of his revealed will by preserving of his life in so many imminent dangers to tryst and meet all in one.

To make a particular enumeration of all the dangers wherefrom he was preserved, it is not possible for me, I wish himself may have observed them. But these in special I only point at, such as his preservation all that cold winter when they went into England, diverse skirmishes at Bowdenhill, many hazards at the walls of York, the battle of Lang Marston, and a fever he fell into there, thereafter at that long continued siege at Newcastle, wherein there were many killed by outfalls, and then at that dangerous storming of the walls, whereat there were many killed hard by him, and his preservation at Donwater, and at Kilsyth, it pleased the Lord not only to spare his life in all these imminent dangers, but also by his providence so to preserve him first and last that his blood was never drawn. And now my request being granted in the first, I would be mindful to perform my vows of thankfulness daily to the Lord, which I mind by the strength of Jesus to make conscience of, the next is to resolve still to hold

hold a loose grip of him, and of what else is dearest unto me, and so to depend on God's goodness and pity with a submission to his good pleasure, knowing that a change may soon come, for the Lord often he has set the one over against the other (or contrar to the other) to the end that man should find nothing after him, Eccles. vii. 14. and so my only best and safest way is to cast him over on the Lord for the future to dispose of him as he sees fittest, for he that has kepted him in former perils is that same Lord to preserve him for after time, if he shall see it good and fit. To his name be honour and praise for ever. I writ this in *July* 1646. I cannot omit some passages of God's providence anent the sending out of the foldiers of this parish in all the three expeditions; in the first there were 28 able young men sent out, my lord there master would not so much as give his countenance, far less his concurrence (for at that time he was the kings way) yet it pleased the Lord so to direct and bleis me (with the assistance only of six, or seven yeomen) that I gat them all made willing and well furnished out by a large contribution out of the parish which came all in two days: and the other two expeditions I gat them likewise well furnished out without my lord's assistance this I acknowledge was a special providence of God, blessing my honest and weak endeavours altho' but a mean man: that place in the Prov. iii. 5. 6. at thir times and at many other occasions was made use of by me: blessed be the Lord for ever.

There are other two particulars of God's goodness and providence towards me worthy of observation, the first was my lord's imposing and exacting of four thousand merks by way of grassum and entries

tries from a number of poor farmers, wherein he was very instant and pressing with me, to have my assent and concurrence, but because I was clear and knew well, that it was a course of unrighteousness, violence, and oppression, therefore it pleased God to keep both my heart, my tongue and my hand free of it, which was well known to the whole people. Ninian Weir his officer was only agent in this business, I pray God give him repentance, I pitied much the poor tenants all that time, for all back doors were closed in Ireland, being the time of their greatest stirs, and as for my lord he would take no counsel, and I think he shall find the fruit of it ere it be long.

The next was an unjust tax or imposition that he would have had me stenting on his tenants for paying of five or six horses that he took out of the parish for his own proper use when he went to England, but I altogether declined it, whereupon I parted with him in displeasure, which was known to Monkriding, Mr James Fergushill, and Hugh Smith at the cross. Verily there is a God that directs the minds and hearts of those that seek in unto him : blessing and praise be to his name for ever. Written July 1646.

Some remarkable providences immediately after that doleful conflict at Kilsyth which I only point at After that Montrose and Allaster (immediately after Kilsyth) had scattered the whole country that were once of purpose to have foughten him, some went to England, some to Ireland, some lurked privately, but the most part took all protections. In the mean time altho' I was infirm in my body, yet it pleased the Lord to incline my mind not to fall under

der their reverence and protections, but resolved to go to Ireland, and stayed in Craigfergus till after Montrose was routed at Philiphaugh, and during the time that the enemy were masters of the whole country, it was the Lord's goodness that kept my wife (who would stay behind me) her young children, my houses, and my whole goods from any sort of violence, rapine, and cruelty of the enemy, and when there came into her four or five of them, the Lord so overruled their spirits that their carriage was very humane and discreet to her. These several passages of God's gracious overruling providence to me and mine are worthy to be engraven in my mind with all hearty thankfulness while I have breath and life. I pray God this country side may never forget that unparalleled mercy and favour.

Follows some particular providences that I only put name, because not necessary that they should be enlarged, serving only for my own private use.

1. The convincing and clearing of my lord Eglington's mind anent some groundless prejudices conceived by him against me in some particulars concerning my lord his son, and in some prejudices against my son also, &c.

2. Another providence anent Giels Buchannan and her sons, I will say no more of, &c.

3. A third providence anent William Wyllie, that I am rid of him with a good conscience, and in a peaceable way, my whole neighbours were all convinced, that I did more than duty to him, for I gave him freely down ten bolls of meal and bear which was two years duty all except two bolls, this dealing gives me peace in my mind, &c.

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4. A Fourth providence that my two years accounts crop 1643. and 1644. with my lord Montgomerie are fitted and subscribed without any debat or contest betwixt his Lordship and me, which I did readily expect in some particulars as anent the six baggage horse mentioned in the 68 page and fourteen bolls meal of indrink in the girnill which miscarried in the time of the stirs *August* 1645. and sundry other passages that closed all well to my own satisfaction.

5. A fifth and special providence anent the deposition of Mr Alexander Dunlop, wherein I had a special hand and interest, for the Lord helped me well in the penning and drawing up of that lybel against him, to the satisfaction of all who heard it. The seasonableness of the time and other circumstances was remarkable, as my lord's home coming at that instant of time, his readiness to concur, the peoples willingness to join, all the points coming so clearly to light, and many honest witnesses, who being examined upon oath, did prove and instruct the same; the Lord's name be honoured for ridding and freeing us of a such giftless, unprofitable, and malignant minister, &c.

I have written here some few of the Lord's special providences and mercies to me and mine, albeit if I should reckon all (which were impossible) they would pass number, what towards my soul, my body, my estate, wife, and children which I purpose to make use of as I may overtake them, only here I purpose to point at some few, as follows, &c.

Imprimis. Upon the 12 August 1616. The Lord

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preserved me from being slain by William Weir that morning that I set on him for some indignity and wrong that he had done to my father, the devil led me continually on, and give me no rest neither night nor day, but held ever the spirit of revenge stirring in me, having set on him, he closed with me, and thought to have stricken me in the belly with his hinger, but in God's providence I leapt even up and his hinger struck through my breeches between my legs, whereupon I leapt from him, and struck three or four sore stroaks in his head and right arm, so that it was God's great mercy that his life was preserved, for it was in great danger, I escaped unhurt myself. So soon as I had done, the devil took the vizorn off my face, and then I saw how unhappy and wicked courses he led me into, the Lord work yet repentance in my heart for it, and give me grace to be thankful for it, and to make use thereof in time coming, &c.

Upon the *28th May* 1623. It pleased the Lord of his great mercy and providence to preserve my eldest son's life (called John, being but three years of age) having fallen into the well his alone, by the help of two little herd lads beneath the yeards, that heard him cry in the well: the Lord brought his head up again above water, and his hands gat a grip of the well side, and there he hung a little crying and greeting, while the boys that heard him (and yet saw him not) came and took him out, blessed be the Lord therefore.

The Lord preserved his eye from being dung out another time in *March* 1627. with a lad's club, he was cutted both above and beneath the eye-brie, whereof he yet bears the mark, when I first saw it all

all dung down and full of blood, I thought his eye had been lost; the Lord make him his servant, and give him grace when he shall come to years to be thankful for these mercies.

It pleased the Lord in his great mercy to keep my craig unbroken, or at least in no less peril one day, in our own mill *Anno* 1626. there were three men of us taking down the millstone, and I being in the midst, the stone was likely to have come down on us, and crushed our legs, and to eschew the apparent danger, I fell back in the mill trough with the whole force of my body, and lighted on my craig and shoulders, I was sore for some short space, yet such was God's providence that I escaped unhurt; Alexander Wyllie miller being with me in the time wondred how I escaped, falling both backward and so high, with so great force and violence.

My father died in *Anno* 1624. in *November*. The manner of my father's death is worthy the remarking, the Lord gave him time and wisdom for the ordering his master's accounts and affairs, which none but himself could have done, which was no small outward favour to me, as also dealt graciously with his soul all the time, and gave him an happy end, as I have written more particularly in a paper wherein is his last write, that lies among his evidents and writes, this in more respects nor one was no small mercy to me. *Nota*, not to forget the Lord's providences to me at the making of his accompts with my lord, &c. Blessed be the Lord.

Here follows the manner of my lord my master his hard dealing with me a number of years, and not a few of God providences to me, which only here I have pointed at.

About

About the year 1618. My Lord Eglintoun my master, having his eye upon my room of the twenty shilling land of Craiges; and thinking to make great commodity thereof for his own use, intruded himself and ejected me betwixt Yool and Candlemas, without any warning or decreet of removing, but at the broadside, by an order of law; whereat I was mightily moved, in the time, and what I could, I hindered any buman from taking of it, so that my lady, her anger was as much intraged against me as my lord's; this was the first of their hard courses against me, the next was, he began that same year thereafter, and drew my tiend sheaf that had not been drawn forty years before; but paid stocked bows, he drew a number of rooms round about me, their tiends also, and yet continues so to do; this grieved my mind a number of years, no less nor the former, until I grew accustomed with it: the next harvest, there was much of our corns growing in the stook, through default of tiending; when he came down to tiend it, I shewed him the corns how it was spoiled, and we likely to be undone and beggared; my mind being mightily stirred up with passion, I gave him some very hard speeches, whereat he was mightily incensed; he spake none to me thereafter, for the space of two or three years, except a word or two. About this time, the Lord began to open mine eyes a little, and put desires in me, with some delight to his word, and to read it in private, but in great weakness; during this time, I had, and have great reason to bless God for the love and good will that many of all ranks bare to me; yea, I had the good will of the whole parish, except Hugh Montgomrie in Lone-head, and

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his son Robert, who at this time, and some years after was officer : they were first and last, my deadly, and undermining enemies ; but of them hereafter, in their own place. At last, it pleased the Lord, to call my father out of this mortal life, as I have more particularly shown of before, and elsewhere, in the year 1624.

My lord after his decease, desired me that I might undergo the office of factory, as he had done before me ; I thanked his lordship for his offer, but humbly and modestly, I declined it in the best terms I could ; albeit his lordship-wronged me mightily, in the repeating of my answer, I had a number of reasons for the time, which made me to refuse it : I followed not only my own will, but also the counsel and advice of these that loved me. The years at that time were dear, and the tenants in great poverty ; I saw likewise, but small or no benefit to be had by it, and the office itself kittle and dangerous ; I saw his officer, Robert Montgomrie wholly having the rule of all, and that in the hinderend of my father's own time, and at this time much more ; these and sundry other reasons which here I spare to write, made me absolutely to refuse it : whereupon my iord conceived such wrath and anger against me, that he was fully purposed to root me out of all my rooms, had not the Lord of lords stepped in, and hindred him, and that year from year, by such means as his Majesty thought meetest ; immediately thereafter (being the same year that my father died in) in seed-time, he would take one little holm from me, lying at the Stanley-bridge occupied by Andrew Hill ; which was kindly and proper to me, my father, and grand-father before me ; he com-
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manded a plough to come and labour it, but they came not, being loved and regarded by all my neighbours, none of them had will to labour it; I used all means and moying with him that I could; Mr David Dickson told him his mind freely, how high oppression it would be, and that if he went on in that course, how it would not miss to bring judgment on his house, Mr John Glassford spake to him in like manner, a man to whom in all these my particulars, I was not a little beholden to: my lady likewise, at this time, was become truly my great friend. It was wonder to hear how the whole country was filled with the talking of his hard usage to me in this point, considering likewise what he had formerly done to me; the very beggars told him of it, when they met him in the way; there were of all ranks, that bare him witness of it: at last, when he saw that he was so hardly constructed of all, to get some colour to these proceedings against me; he caused a number of yeomen, men (the most part, all of the name of Montgomrie, who were my devoted enemies) to meet on the holm, to give out sentence, whether I had good title or right to it, or not; this was no better, albeit it seemed to have a better lustre; I studied to preoccupy these of them, whom I suspected, both by words and money; but in vain, for they treacherously dissembled with me: being met, and perceiving that they would sway his gate, I resolved by the advice of the rest of the yeomen that loved me, absolutely, to put all in his own will, and to renounce my title to it; whereupon to be short, after many speeches, he was content, that I should bruik and possess it, during my wife's time; I was instant many days together with God about it,

and albeit, it was a feckless thing, yet, which was worse, my mind was more perplexed about it, by night and by day, nor for any of his former, or yet latter since, of all his hard dealings with me; albeit far greater, and of more importance. There was one night (being the night before we met on the holm) which I cannot but mark, wherein I was as heavily weighted, as if my head was to be stricken off the morn; mine eyes came never together all night, but lay rolling in my bed: and yet neither before, nor after, when I was shored to have the rest of my mail rooms taken from me, I never wanted a night's rest for them all; and this, let me see that the least affliction when God gives a press with it, will weight one more nor a greater affliction, when he supports; even like the stamping iron being laid on the money, it is not the stamp, but the measure of the call, that the stamp gets; which makes the deep impression in the money, so is it in the matter of affliction, that night when this matter was done, truly the Lord gave me an enlarged heart to praise his name, blessed be his name, for ever and ever. *Amen.*

After this was settled, his lordship's grudge and discontent toward me, settled not, but still continued; yet the rest of his proceedings, he coloured them with some more pretext of law, for immediately after this, at Pasche; he warned me from the rest of my mail rooms in Salt-coats, and East Mains, having taken my farm room from me of before, and now purposing, to leave me none but my piece heritage. None looked that ever I should have gotten liberty to labour it again, yet when Martinmas came, it pleased the Lord to raise up a number of
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instruments to interceed for me, My lady, Mr David Dickson, Mr John Glafsford, Monkriding, besides sundry other country gentlemen; who with great difficulty and much ado, obtained me liberty to labour that year: the next year comes, and he warns me at the church-door, in like manner; the most part of many of my neighbours thought that I should never have gotten liberty to have laboured it: yet it pleased the Lord beyond all men's expectation, to find out a mean, which in all likelyhood seemed to have drawn my greater overthrow, and yet brought it about for my good. The mean and instrument both, was Helenor Livingstone, at that time when my lady was jealous of her, and put her away, for my lord her husband; I loved the gentlewoman, and stood her friend first and last, and conveyed her to Edinburgh; for the which, my lord began to give me his kindness and goodwill, because of my carriage toward her, who suffered sakelessly for his cause; on the other hand, matters were so conveyed by God's providence, that my lady took no exception against me: for particulars not being pertinent, nor requisite to be written here, I leave them: only this, It pleased the Lord, to bear me through in my carriage in this matter, when better wits succumbed. The Lord gave me great honesty of heart, to walk straightly before him, without declining to the right, or left hand, but as he directed me, and so kepted me up from sinning against him in all that matter, I sought earnestly direction, and found it, blest be he therefore. This was the mean of our first reconciliation, for the Lord out of this their discord, brought peace to me; wonderful is the Lord in all his works, and his ways past finding out! at this time, Alexander

Montgomrie of Sevenacres, being factor here for the time (and that because of my refusal) it pleased the Lord to call him out of this mortal life; and so I was employed again by my lord, to embrace that office of factory, which I was advised by all that loved me to accept of, notwithstanding of small hope of gain; whereunto I gave way, and accepted the charge. So it pleased the Lord to settle my long fears, about my outcasting of my rooms, for I was many a day as David said of himself about King Saul, when he was persecuted; *one day or other, I shall perish by the hand of Saul*, 1 Sam. xxvii. So every year after another, I expected to be shot from my rooms; and other whiles, I was calking and appointing times, that I would be put to some point, from year to year; and not to be under always perplexity of mind, and yet was ever disappointed from time to time, that I set to myself; again such a time said I, I will be at some point, either better or worse; and other whiles, could have wished the head off, rather nor ay working, and yet ever being disappointed; at last, with an absolute submission, I rolled myself over upon the Lord in all patience, that he might dispose of matters, as he thought fittest in his own time; as now he has done from the year 1628. to the writing of these presents, *July 20. 1631.* Blessed be his name thro' Jesus therefore, how long it pleases his majesty to continue things in peace, and me in their favour; or how soon to make a contrary change, himself only knows: and here I submit myself, to be disposed of him as he thinks meetest; and craves daily in my prayer of him, for a Christian and prudent carriage to them, that are masters in the flesh, on the one part, and a merciful heart to the poor ones, over

over whom I have my present charge, on the other part; the Lord keep me from being an instrument, directly or indirectly of grinding their faces; but always to be pitying, and pleading for them as occasion shall offer.

There was one thing remarkable, and worthy of observation, during the whole time of my master's hardest usage, and greatest evil will and discountenance; yet it pleased the Lord, of his goodness and providence, to bless and increase my crops and my corns, in a far larger measure nor now, since the time of his reconciliation with me; being no ways sensible of the outward causes thereof, more then, nor now; and yet now, on the other hand, what is inlaking of my crops, supplies by my factory, and some other means also; I must say, the Lord has been bountiful, and liberal to me in all these outward things hitherto, and has blest my little homer wonderfully above my expectation, and contrar far to my deservings, Blessed be his majesty therefore: the Lord grant me grace, that I may employ myself, and all that I have for the honour of God, and the good of his saints; and that I be not a mercenary hireling, to serve him for his benefits, but for himself, who is the giver of them; I say not this but that I should praise him for the least of all his benefits, let be the greatest, which are not small.

The Lord make me ready, and enable me for a change of any kind, whensoever he shall think meet to exercise me, and that my heart may lay hold on him both in prosperity and adversity; that so I may have more comfort in the one, and less discomfort in the other; Lord be thou my portion, and I shall not want.

Ano-

Another thing concerning God's providence which I cannot pass by, about my lord's officer, Robert Montgomerie; who ever in all these matters, traduced, backbated, and subtilly undermined me; he ruled all, he abused the poor silly tenants, and was false and treacherous to my lord his master; at last, when it pleased the Lord to bring him low to shame and disgrace; he yoked him with one of his own cousins, who in open court before the whole tenants detected a number of his knaveries, and falshoods to my lord, which he instructed all by witnesses, whereupon my lord being mightily incensed, put him out of his rooms, and banished him out of the sheriffdom and barony; many a time, would I have been about with him, but the Lord disappointed me, my flesh continually swelled at him, and had great wrestlings to get it abated; in the time of his trial, I was likely both to have gotten hurt and disgrace, I prayed earnestly to the Lord, to preserve me from both; he heard my prayer, for the which I bless him, and ever shall as I can; the Lord is good to all that wait on him, blest is the man that trusts in him. I wish, that from this experience of God's taking vengeance, I may learn a lesson to submit myself to the Lord's time, and not to put out my hand to fight with the devil's weapons for my own revenge; well is the man, that can get his malice and revenge subdued; Lord subdue mine and mortify it, and give grace, that I may learn to be meek and lowly; for this is acceptable to God, and brings great peace to a man's own mind. frequently meditate on that place in the Rom. xii. and xiv. to the end. And Eph. iv. 32. And withal look on Christ as the pattern of meekness, and on his prayer, as the rule of forgiveness.

Upon

Upon the 15th of *March*, 1630. My plough coming home, gat away from the ploughmen, coming down at the craft end, one of the foot horse falls on his side; whereby it pleased the Lord to make that the mean of the preserving of my two sons from danger, that were directly before them, and wist not of the horses and plough, that was at their speed behind them: as likewise, the beast's life that fell was preserved, that the plough was not drawn through it, when it fell; glory be to him for this mercy, among many more.

June, 1633. My son James took a pain in his eye, and a little thereafter, lost the sight of it for some days together; whereupon, I was advised by Mr David, to take him to Edinburgh: being there, I could find none of the Doctors to advise with. At last, it pleased the Lord, to direct me to a woman, Ann Guthrie, who told me, that it was a scattering, or a dilating of his sight; she dropped in some water, ten, or twelve times a day; at last, whether by that mean, or not; it pleased the Lord, to give him his sight clearly again, for the which I bless his name for ever.

The same year, 1633. A little after his eye became well, it pleased the Lord to visit him with an apparent unknown sickness, which the Lord in his rich mercy, removed also; there was fasting and prayer, by myself and wife and two of my eldest children; beseeching the Lord for the removal thereof, The Lord heard our prayer, blessed be he therefore; Lord grant that this mercy, among others, be not forgotten. Glory be to God for ever, thro' Christ for evermore.

In 1633. Being at the Bow-house, it pleased the
Lord

Lord to preserve me from all danger, in a great fall that I got from a dyke suddenly, among a number of stones on my broadside; the manner of the danger was only known to myself, and in the time, and since, I was made sensible of God's providence, blessed be my Lord. In *July*, 1633. Being in the *Horfe-Isle*, I fell on a sharp craig, and hurt my leg exceeding ill; and in the homecoming, we were preserved from an apparent danger, Our boat being under sail, we struck on a rock that frightened us all: the Lord preserved me there, and made my leg sound and whole also: all glory be to him for ever.

Follows two special providences of God, the First, anent that business of mine in Falkirk; the Second, about our minister.

As for the first, anent my business in Falkirk, many a remarkable providence found I therein, first and last; that being convinced thereof so clearly, the mouth of atheism and unbelief was stopped many a time; the particulars thereof, I am not able to overtake, neither is it expedient that I should write them; only I point at some passages for my own use, many a time I have both gone, and returned with a grieved mind; and many a time, first and last, for the space of sixteen years, met I with strong oppositions and difficulties: and that by great parties, and many a time among hands, the Lord set an edge on my prayers, exercise, my faith; and other whiles, refreshed me with his presence, and sweet consolations; as the first passage of this book (riding east with Mr David Dickson) for one makes manifest. I cannot omit, to note a word or two of an exercise, that I had one Sabbath afternoon in the Callendar wood, what
heaviness

heaviness of mind I was perplexed with, and what difficulty I found either to read, pray, or meditate; wrestling one, three, or four hours together; I know myself. At last, it pleased the Lord to enliven some passages of his word, as namely, the lxxviii Psalm. and Psa. lxxvii. and then my mouth with my heart, was enlarged to pray, and to praise; whereupon followed great peace and quietness of mind that night.

In my first going there, I was suspended four or five several journies, by the old Earl of Linlithgow; before he would enter my wife to her part of these feus, that fell to her by her father, after the decease of her stepmother, who was life-renter; I was put to no small trouble in consulting with lawyers, and in passing of the service in Stirling: this being ended, my Lord of Wigtoun, and his Lady became my great unfriends, through an occasion of a great mistaking; alledging without any ground, that I should have had a purpose to have wronged my good-sister, being their servant, who was heir portioner with my wife of these feus, whereupon, in great despite, they caused her infest my Lord of Wigtoun in her equal half, by way of trust: here I had some piece of vexation for a time, yet in God's special providence, that mean of fears, which seemed to cross me mightily in the time, the Lord brought it just contrar for my good: for after this, she marries, and my Lord Wigtoun still keeps her title in his own person, which if it had remained in her person, she had infest her husband, and so after their decease, my wife had been denuded of any futher benefit by her; at last, it pleased the Lord to remove her by death, then in came as great difficulty as ever, for my Lord of Wigtoun and his Lady, upon

on no terms, and for no intreaty, that my Lord Eglintoun could make, both by his presence, and letters divers times; could not induce them to renounce their title, which was only put into their hands by way of trust, for the behoof of my good-sister: and failing her to the nearest heir, the truth was, they had another design, that my Lord Amont should have both the feus, before any other; at length, it resolv'd so, I behoved to cause my wife dispoſe to him her own proper right; and the right ſhe had to her ſiſter's half, albeit I got not the worth of it, yet I was tolerably ſatisfied, having diſpoſed the ſame to my Lord Amont, there followed another hazard, I could get no preſent money, being betwixt terms, but only his own bond without any cautioner, and could not help myſelf: this was hazardous, and a providence among many more; yet there was no inlake of the payment, when the term of Whitſunday, 1637. was paſt, at which time I was to receive my money, then I was put in fear of my wife's baſtard brother, upon ſome naked allegations, that he ſhould have arreſted the money in my lord's hands, who would have ſought no better ground for the continuation of my money; I was five days together in Falkirk, waiting on what ſhould be the event, during which time, I had ſome penſive thoughts, and many earneſt prayers ſent up among hands to God; it pleaſed the Lord, to bind up the companion's hands, from arreſting the money, and inclin'd the nobleman to make me thankful payment of the leaſt penny: and the laſt providence of all, was, how it pleaſed the Lord, to cauſe the money to come to my hands at the ſame time, wherein I was oblig'd to pay both my daughters

ters tocher, which otherwise would have distressed me mightily. The money I got there, satisfied both my sons-in-law, at my home-coming, as the discharges make mention. I pray the Lord, to learn me to live the life of faith, and to trust in him at all times hereafter; who will cause all things work for the best, to them that love him. Lord grant me a thankful heart for this, as a special outward favour among many more. Blessed be the Lord my God for ever and for ever, and blessed be thy glorious name who is exalted above all blessing and praise.

I got many a blessing from the poor tenants in Falkirk, that payed me my duty, for the Lord gave me a merciful heart towards them.

The next business (as I spake of before) was the Lord's goodness and providence towards me, in that particular, with Mr Alexander Dunlop our minister, when he fell first into his raveries and distraction of groundless jealousy of his wife with sundry gentlemen, and of me in special. First, I have to bless God on my part, he had not so much as a presumption (save his own fancies) of my misbehaviour in any sort; for as I shall be accountable to that great God, before whose dreadful tribunal I must stand, and give an account at that great day, I was not only free of all actual villany with that gentlewoman his wife: but also, of all scandalous misbehaviour, either in private or public; yea further, as I shall be saved at that great day, I did not so much as kiss her mouth in courtesy, (so far as my knowledge and memory serves me) seven years before his jealousy brake forth; this was the ground of no small peace to my mind. The next point (I bless God for) wherein it pleased the Lord

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to

to direct me, was that when Bankend and I, gave in our bill of complaint to the presbytery of his scandalous behaviour and carriage in sundry points, which was pursued on my part with no small hatred and spleen, so that I did what in me lay to get him deposed; yet such was God's goodness to me, that in our pursuit I was kept from all disgrace and affront, as also kept back that I was not the instrument of his outcasting; for howsoever there were grounds sufficient of his deposition, yet being pursued after such a fleshly and despiteful manner on my part (albeit I had obtained my desire) in me it had been sinful; and last of all the Lord brought me cleanly off the pursuit, and since, he and I have kept general fashions of common civility to this day being the 12 *December* 1637. I pray God may open his eyes, and give him a sight of his weakness and insufficiency both one way and other.

Now praise, honour, glory, and dominion be to God only wise, thro' Jesus Christ (for this and all other his providences and favours unto me) now and ever *Amen*. I subscribe with my hand the truth of this.

JAMES MITCHELL.

November, 21. 1637. It pleased the Lord to remove my son Alexander (being nine years of age) out of this mortal to immortality upon the day above written being Tuesday, he lay sick about the space of ten days, the second day of his sickness he was heard by sundry of the house praying very instantly to God to be merciful unto him, with a number of other petitions as his age was capable of, we apprehended not his dissolution, the boy being so quick sighted and spirity of himself. It pleased the Lord the day before his death to humble me in private for him, intreating

ing the Lord, that if it should be his pleasure to remove him, that he would be gracious and merciful to him, in pardoning his sins both original and actual for the cause of Christ, &c. Half an hour before his death I inquired what would become of him, when he dyed, his answer was he hoped to enter into heaven, then I inquired for whose cause, he said, even for the cause of Christ Jesus. A little after this he slept away without either sob or rattle. I trust his soul is praising his redeemer: my mind and affections were exceedingly confused and grieved after his death, because of his sudden and unlooked for departure, and because I gat not that comfort to my own mind, as to win to my knees to recommend him to God before his dissolution, howsoever I know the unchangeable love of God, depends not upon any thing that can flow from man; I continued a number of days under great heaviness of mind, ever staring the eye of the dead boy as it were in the face, being a proper child, and dearly beloved of me. Upon the 27 *November* 1637. Being humbled in private, fasting and praying before the Lord, which was six days after the decease of my son, these petitions following for my use in time coming were born in upon me. First, I besought the Lord to make me more humble and lowly in my whole carriage before him in all time coming. 2. That hereby I might be made more sensible of my own mortality frailty and weakness, always remembring that all flesh is grass, and the glory of man like the flower of the field. 3. That it would please the Lord to wean my love and affections more and more off all things here beneath, and to hold a looser grip of any thing best beloved of me, and to seek happi-

ness, pleasure, profits &c. (or what else) in the allsufficient God, who is able to be all in all to the soul that seeks and rests on him. 4. That hereby (that is in regard of my son's removal) I might learn to watch and pray and daily to examine my heart, and life before God, least that day come upon me unawares. 5. To be preparing myself for further and more tryals, as it shall please the Lord to exercise me.

Lord give me a willing heart, and a stamp in my heart, now while the sense of natural affection is green and recent. Lord save me from security and backsliding, keep my heart tender and wakerife least I sleep and slumber. Lord enable me to a constant delight in the use of all the means both publick and private, Lord grant me the practice of these things above written, &c.

October. 29 1638. I was mercifully preserved from being crushed and slain with a stone that fell on my face off the kill-side lifting a ladder being a windy night, I bled a great deal of blood specially within that fell down in my stomach, I was mightily damaged, my nose was thrwn a little with the stroak, and ever will be, I grew sick and fainted often with the blood that fell down in my stomach, about midnight I vomited it all which gave me great ease. The manner how such a stone (which I have yet kept beside me as a remembrance of God's wonderful providence and mercy) of so great weight could be conveyed to my face doing so little hurt, could I never conceive; so I am convinced of a miraculous and wonderful delivery. Blessed be the Lord therefore for ever and ever, *Amen.*

June 11th 1644. The death of my dear and gracious son Mr James Mitchell. It pleased the Lord in
great

great mercy to call to himself by death my dear and gracious son Mr James upon the eleventh of *June* 1644. being Tuesday in the morning about an hour after the sun-rising in the year of his age twenty three years ; he was made master in Glasgow in the eighteenth year of his age, after which time he studied here in my own house about two years and a half ; the Lord blessed his pains and diligence in a good measure, Mr Robert Baillie then minister in Kilwinning shewed him great kindness both by the loan of his books, by his counsel, and by an ordinary and frequent account taken of his studies : after this he was written for by the lady Houston to attend her eldest son in the college, which I gave consent unto by Mr David Dickson's advice, who then was gone to Glasgow to be professor there, and so he remained there attending him, about the space of other two years and a half, in the which time the Lord blessed his studies there exceedingly, and the pains taken by Mr David, and Mr Robert Baillie upon him (among sundry others) had a sensible blessing from heaven, so that in a short time he passed his private tryals and his publick also to all their great contentments. There were three special gifts dispensed to him by the Lord, a notable and tight invention, a great memory, with a nimble and ready expression. These who knew him were not ignorant hereof, after his publick tryals were past, he came west here, and preached in Kilwinning and and Steinston to the good liking and satisfaction of all who heard him, so that all who knew him blest God in his behalf, and were very hopeful of his gifts and abilities, after this he went back to Glasgow before Martinmas in 1643. where he both attended

his pupil and his studies: he preached in Glasgow twice or thrice, wherewith all that loved Christ and his gospel were well pleased that heard him there, Mr David, Mr Robert Ramsay, and Mr Robert Bailie had great hopes of his gifts in preaching, and told me that I had great reason to bless God for his gifts, and graces bestowed on him above all their expectations, for beside these gifts above written, the Lord had taken him truly by the heart, and wrought graciously with his soul, he had given himself to fasting and prayer, and the study of the word of God, and reading thereof was become his great delight. He was mightily stunted and bended in all his studies, meditations and writings, and among other fruits of his meditation, invention and pains, he drew up a model and frame of preaching, which he intitled the method of preaching, whereof I will say nothing, but these who understand and has read it, says, it will speak for itself; many other manuscripts left he behind him as evidences of his undefatigable pains. The occasion or outward mean in God's providence of the first contracting of his sickness was his extreme abstinency and drinking of water, joined with his more than ordinary studies, for so far as both himself and we could conceive, the cause inducing him to this great abstinence he would never be pleased to acquaint us therewith first nor last. But so far as I can conceive by some of his manuscripts, he has had some special corruption and infirmity pingling with, and to get it mastered, crushed and dung dead has fallen upon the excess of a good mean, had it been moderately used, but not remembering his own weakness, nor being sensible what would be the consequences thereof

thereof went on in that course of abstinence till matters, were past ridding, for incontinent his body begins to languish, his stomach to refuse all meat, his constitution to alter, and melancholy (which was not his natural) began to abound: Mr David laid his estate much to heart (Mr Robert Baillie being all this time at London) and kepted him fifteen days with him; thereafter he came out to Houston and stayed there fifteen days with the lady, of whose kindness, love and respect, together with her daughter's the lady Crumlie first and last I am not able to expresse, for her favour towards him partly for the care he had of her son, and partly for his gifts and graces of God conferred on him, was more than ordinary, for when he left her and came home she shed tears abundantly, and diverse times hereafter as letters went to her shewing of his estate. And having stayed in Houston the time foresaid I sent for him, the first night he was with Ralston and Ducathall being there by occasion attended him all the way till he came home here, for he was not able to ride two mile together, but behoved to go into an house and rest him an hour. So soon as I saw him, my mind and affections were not a little moved for there appeared at first clear evidences of his death, for his body was melted away, after he came home he put on his clothes ever day for the space of fifteen days and after that lay bedfast for the space of ten weeks, which made twelve weeks in whole until his death, during which time the Lord was very gracious and merciful to him, as is specified hereafter, his body by degrees daily languished till he became like an anatomy, yet his face remained ever pleasant, beautiful and well coloured even to his last

last day, he never took a flux till within ten days before his death, he cast out abundance of thick gross and sometimes yellow phlegm, all means were used but in vain, he had an antipathy to all confections, sirups, conserve of roses, or any other cordial or comfortable things; the little nourishment he made use of was sowens, or hot milk and the like, he was visited most frequently by all loving neighbours, of all ranks; we who were his parents made conscience to discharge all duties of love to him, by night and day, first and last, with as great tenderness of affection as could be. There was no night at the beginning but there were two according to his own mind that waited on him, and the last five or six weeks there were always three or four waiting nightly on him and sometimes more. The last twenty days he was not able to turn himself, but as we lifted him; many sweet, wise and gracious discourses, had I with him in the time of his sickness, the day never shone but I was blyth when I saw him living in the morning, and was ever refreshed with every day's continuance, the Lord knows my soul had never a moment's wearying of him. He took diverse hatches and swarfs at several times but recovered, at which time he had most lively and comfortable discourses and powerful exhortations to all who were about him. At last upon the tenth of *June* about the sun setting he became very sick and lay speechless two hours, after that he recovers and spake comfortably to us, after that hatche he spake none again for other two hours, and then he spake most confidently to us about half an hour shewing that he found great pain in his dissolution, but mixt with great mercy and strong confidence of a glorious victory,

victory, he besought the Lord to open the gates that he might enter in, forty several times that night he prayed that the Lord would hasten his coming for Jesus Christ sake, many a time were his eyes lifted up with his hand and the twinkling of his fingers, and so at last most sweetly in the presence of many honest neighbours he ended his warfare and yielded up his spirit on the 11th of June 1644. A little after the sun rising, being twenty three years of age, &c.

Follows some observations of God's special providence towards my said son Mr James the time of his sickness and at his death, etc.

First, he came here in a very jump time, so that in all appearance had he stayed any longer in Houston, he had not been able to have come home, which would have been no small grief to himself, and to us his parents.

2dly, After his home coming, being very sensible of his natural constitution and of his melancholick humour for the time (which shortly did vanish after his home coming) he was exceedingly afraid of the cracking of his wit, whereupon he sent up frequent and earnest petitions to the Lord, to hold his hand about his natural spirits, and to keep him calm and sober, which accordingly were graciously and superabundantly heard, for from his first coming within doors to his last breath, he had never so much as an extravagant expression, but was as solid (if not more) clear and composed in his judgment, memory, and all his discourses from the first to the last, as ever he was in the time of his health, this was

was known to all who came frequently to visit him.

3dly The Lord was pleased graciously to guard his mind and heart from the malice and dint of Satan's temptations, so that scarcely was his confidence and peace in God ever much brangled, or if the Lord was pleased to suffer any little assault, it soon vanished, and did not disquiet him much, his feelings and sense were not frequent nor great, but his faith and confidence in God thro' Jesus Christ was ever strong and pregnant, which he said to me diverse times was more sure and solid than the other. I shewed him it was the Lord's rich mercy that held off Satan's battering and wicked temptations of his mind now in the time of his weakness; his answer was that the Lord before his sickness had made fast work with him about the matters of his soul, for he told me he had been under deep plunges of mind and sore exercises under sense of guiltiness for a long time together before ever he had solid peace and clear confidence; often said he unto me unworthy I, base and naughty I, am freely beloved of the Lord, and the Lord knows my soul loves him dearly back again, and his next answer was that the Lord knew his weakness to be such that he was not able to encounter with a temptation, and so out of tender compassions pitied him:

4th The Lord tempered sweetly all his sickness and pain to him, so that neither the one nor the other was violent, but sober and calm, and got some good measure of sleep and rest now and then. The manner of his disease was very comfortable to himself and us both, for it was no way loathsome, he had never a flux (being bedfast ten weeks) but within ten days before his death, his breath, his phlegm,

or

or outcasting, and his bed had never a more pleasant smell in the time of his health.

5th The Lord gave him a wonderful and marvellous manner of submission and patience all the time of his sickness, and notwithstanding his body was become like an anatomy (his face always remaining well coloured and well favoured) and his bones almost cutting the skin with a great heat and a frying in his bones and sinews now and then, yet I am sure there breathes none, neither man nor woman that ever heard a word of complaint or fretting out of his mouth to his last sob, yea scarcely (or seldom at least) was he ever seen to weary but thought his master's time well worth the waiting on, these who did visit him, but especially these who did attend him night and day can affirm this to be a truth:

6th He was often refreshed, sometimes with the sight, and sometimes with the hearing of honest and gracious neighbours of diverse ranks, and other kind friends who frequently did visit him, so that both he and we his parents had great reason to bless God for the comforts thereof, that we had no reason to complain as Heman did Plal. lxxxviii. 18. *Lover and friend has thou put far from me, and mine acquaintance into darkness.*

7th The Lord gave a peaceable time wherein we his parents gat all duties necessary discharged to him, which among other of God's good providences, was no small favour, considering of the present estate of thousands in Ireland but especially now in England, who doubtless in many parts thereof, these who are sick or sore, are hurled out of their beds. And next that the Lord enabled us to go about all duties to him, with very great tenderness of love and feeling
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compassions as flowing both from nature and grace, so that in a very good measure without diminution of a grain weight of our warmest and melting affections, we his parents were not inlaiking to him even to the last, which now gives us some peace and quietness of mind.

8th The Lord's tender and gracious manner of dealing with his soul at the time of his sickness is specially worthy of observation by us who were daily witnesses of the same. Our hearts could not have wished a more comfortable and lively manifestation of the indwelling of the Spirit of Jesus, nor a larger measure in an ordinary way of the dispensation of his graces nor was communicate to him at diverse times, many divine and solid expressions were now and then uttered by him to diverse who did visit him when conveniently he was able to speak, but specially at three or four several times after some great hatches and swarfs, when to his own appearance and ours also, he was likely to have dissolved, a part whereof I have drawn up hereafter. Many a time were we his parents, specially I myself abundantly refreshed with diverse gracious and prudent discourses, together with many wise, affectionate, and soul counsels, sometimes conjunctly and sometimes a part one from another.

9th For the manner of his death, also he had great wrestlings with bodily weakness, and some pain in his dissolution, yet was his confidence strong, and the estate of his soul most glad and chearful, as he expressed himself diverse times to us in most lively and comfortable words, and when he was not able to speak he lifted up his eyes and hands frequently towards heaven and caused all his fingers shiver

shiver within less nor half an hour before his death, in presence of many honest witnesses.

10th Last of all as he was freely beloved of the Lord, and dear unto him, so it pleased the Lord to make him have respect and favour in the eyes of all honest people of all ranks who knew him, so that now being dead, his name shall be like an precious ointment, that shall favour and smell well after him : Glory to God thro' Jesus for ever. *Amen.*

I have thought good to draw up in short some expressions uttered by him in a lively way to myself and diverse others, on his sick-bed, a short time before his death. He had many gracious discourses, amongst which he disclaimed much against the vanity of youth, mainly against vanity in wearing of long hair, and apparel not befitting, foolish gesture, vain walking, imprudent speaking, wishing it might be amended specially in young scholars, and young ministers, as being but the froth and vanity of the foolish mind, among other things he desiderate much pride and sauciness in many young preachers and students, by usurping priority of places at doors and tables which became them not, being frequently marked and censured by all who were wise, he said there was no true respect nor honour neither with God nor man, but to these alone who were modest and humble, therefore advised that great circumspection were had by all young preachers and scholars in there whole carriage, specially in going in at doors and places, and at tables ; he conceived their modesty should be such that they should take no place till they were first urged to it ; this manner of carriage he said would evidence much their modest and humble disposition, and by so doing, there
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would be none that are gracious, but they would have these and the like in honour and regard, and so their respect and estimation should bewith greater credit when they should be put to it by others than usurped by themselves; he spake largely to this purpose, and exclaimed frequently against himself for his own practice, yet he said he was set to, in the strength of God to mortify the same. He had frequent exhortations to his mother and me sometimes conjunctly and whiles severally, especially to love and unity amongst ourselves, and that every one of us should carry ourselves to other as the word of the Lord required at our hands, and above all things to fear God, and delight in his word, he said oft to me, that dearly loved he the book of God, he besought us to be frequent and instant in prayer showing that it was an unknown thing, and a thing of another world, and that the influence of prayer behoved to come out of heaven, therefore said he the spirit of supplication must be wrestled for, or else all prayer would be but lifeless, natural, or formal. He told me a strange passage anent prayer, that being in Bagles with the lady Houston, and some country gentlemen with her, the spirit of supplication and prayer was poured on him in such a powerful and lively manner, two several days before they went to dinner that there were none who were present, but they were mightily affected, and all of them shed tears in abundance, and yet at night two of them together, he found himself so suspended, emptied and dead, he durst not adventure at all to pray any of these two nights but went to bed and made him to be sick none knowing but himself what the matter meant; he said from that time he

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was convinced, that the dispensation and influence of spiritual, lively and divine prayer came only from heaven, and from no abilities natural that was in man. The laird of Cunnigham-Head being come to visit him (as he did very frequently) he began and made an enumeration of all the remarkable passages of God's goodness and providence to him (especially since he contracted sickness) as in showing infinite mercies to his soul, tender compassions towards his body and natural spirits, patience and submission to his will without grudging, calmness of spirit without passion, solid and constant peace within and without, sweet and seasonable rest without wearying, his disease no ways loathsome, the comfort of kind and gracious friends and neighbours to visit him, the tender love and affection of warm and dutiful parents, and the comfort of any thing else that was refreshful brought to his hand. Then he said to the laird, this is far beyond the Lord's manner of dealing with many of his dear saints, the apostle Paul he said, had not such a well made bed when he lay in prison, and he pointed with his hand, neither had he such a pair of white sheets as these to ly in, now Sir, said he, think ye not but I stand greatly obliged to the goodness and kindness of God that deals thus graciously and warmly with me every way, then he burst out in hearty praises to God, in a sweet and lively manner: the laird being present with him another day, and looking out of his bed to the sun shining brightly on the house side opposite to the window being about the 26 of *May*, he said, O what a splendor and glory will all the elect and redeemed saints have one day, and O, how much more will the glory of that Creator be, who shall

communicate that glory to all his own; but the shallow thoughts of silly man, is not able to conceive the excellency and eternity thereof, &c.

And another day, looking in like manner to the sun, and clearness of the day, he said to Mr James Fergushill, O seeing the nether vaults do shine so brightly and are so glorious, what will be the splendor glory and beauty of the palace above these dark vaults. I enquired of him (Mr Jeremy Mackqueen being present, and conferring about communion, and fellowship with God) wherein stood our communion with God, first (said he) In reconciliation and peace with God, which is the first effect of our justification; then there was access to God, and love to him, patience and submission to his will, &c. Then the Lord's manifestation of himself to us, as Christ says, John xiv. 21. see the 20 verse. this he instanced divers ways, which escaped me: I enquired of him one day, if his peace and confidence was at any time brangled with temptations, he said to me not much. I answered, that I thought that strange, but he replied, that he had made fast work with the Lord, before his trouble came on, and so now it remains the surer. Next, The Lord (said he) knows my weakness, and sees that I am not able to ran-counter with strong temptations, and so holds off, and guards me from Satan's malice; and if my master (whom I have laid hold upon) fail me not, I am safe, and may rest secure; and it were high blasphemy, to question his truth and omnipotence, &c.

He said one morning to Hugh M'Cron and me, I am not afraid of death, for I rest on infinite mercy, procured by the blood of the Lamb, and I know no less can do my turn. Then he spake, as it were

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to himself, *fear not little flock, it is the Father's will to give you a kingdom.* Then he said, what are these who are of this flock, even sinners; *I came not to call the righteous, but sinners to repentance.* But what kind of sinners, only these who are sensible of sin and wrath, and see themselves to be lost things; therefore says Christ, *I came to seek, and to save these who are lost;* there are two words here, *seeking* and *saving*; and who are these? even these, who are lost bankrupts that has nothing to pay, these are the kallans whom Christ seeks, and who are of this flock, &c.

And to John Kyle another morning, he said with deep sense, twice over, *My soul longeth for the Lord, more than the morning watch for the morning.*

At another time. he perceives me mightily affected, and shedding many tears; he said, Father I cannot wyte you to mourn, for I know you have some thought, that I might (with God's blessing) prove a hopeful and comfortable child to you, but comfort yourself in this, that or it be long, I will be at a blessed rest, and in a far better estate, nor I can be into this life; freed from sin, and all kind of misery; and within a short time, ye will follow after me, and in the mean time, encourage yourself in the Lord, and let not your mourning be like these that have no hope: the Lord by degrees will assuage your grief, for so he has appointed, or else one would soon be swallowed up and come unto nought: But to clear and convince your mind more fully, that I could never have been removed out of this life in a more seasonable and better time nor now, having both the favour of God and men, (being hopeful that my name shall not have an evil smell and favour when

I am gone) for none knows what affronts, griefs and calamities I may fall into; and for you who are my parents, ye know not what discomforts ye might have of me another time, as for my gifts and measure of preaching, that ye may conceive me to have, whereby I might edify others, and be refreshful to you; your hopes and others also in this, or it were long, might be far disappointed: for it is just with me (to make a homely comparison) as it is with a two year old colt, that looks well favoured, whereof men will have hopes, that it may prove an able horse, and yet be nothing but a jade; I have seen some young men that many have had a great conceit of, at their first outcoming to the public ministry, and yet in a short time, their hopes and conceit have evanished; so it may fare with me (if I were to live) and for crosses and troubles, how might my life be made bitter to me; for when I think, what opposition I might have, or I was an actual minister, by divisions of people and patron, and presbytery; it could not but overweight me, and then being entred, what a fighting life with a stubborn people might be my my lot, I know not; and then what discontentment I might have in a wife (which is the lot of many honest men) is uncertain; then cares, fears, straits of the world, reproaches of men, personal diseases, and the devil, and an evil nature to fight with; these and many more, cannot chuse but keep a man in a struggling estate in this life; and now least this seem but a meer speculation, I could instance these things in the persons of many worthy men: I pass all, and will only point at one (whose gifts and graces are well known to you) viz. Mr David Dickson, who I am sure, God has made the instrument of the con-
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version of many a soul, and much good to this country, yet how this gracious man has been tossed, what one way and what other, ye are not ignorant thereof; for by some giddy headed people of late, he is esteemed an apostate, and how he is forgot of that people (by many of them) upon whom he bestowed no small pains and labour, is notourly known; and how he is reproached and born down by the leaders of that people where he is gone to of late (being wicked malignants) and by a perverse presbytery (I mean the most part) is more nor evident. And you know that the Lord made him a gracious instrument in this late reformation, and yet how he has been slighted by the state, and the Kirk also; you are not ignorant of it. He spake sundry other things, concerning several griefs and discontentments he had otherwise, which is not expedient to express here; and when he had ended concerning Mr David Dickson, he said, I might instance sundry others, but I spare, only (said he) I leave you to consider, when such worthy men find nothing but vexation of spirits here on earth; what reason have I to bless God, that in mercy, is timeously removing me from all trouble: and will make me as welcome to heaven, as if I had preached forty years, for he knows it was my intention (by his grace) to have honoured him in my ministry; and seeing he has accepted the will for the deed, what reason have I to complain; for now I am willing, and ready to be dissolved, and to be with Christ, which is best of all; wherefore dear father, comfort yourself with this, &c.

In a conference with him, anent the relicks of sin in the godly, and the combat betwixt the flesh and the spirit; I said to him, I am sure ye are not now trou-

troubled with corruption, being so near to death; he answered, ye are altogether deceived, or mistaken, for (said he) so long as my one foot remaineth in the earth, although the other were translated above the clouds, my mind will not be free of sinful motions, whereupon he regreted, that he could not get his mind and affections so lifted up, to dwell or meditate on God, his word, or that endless life, as he could have wished: and that he could not find that benefit of spirituality, by entertaining such thoughts of God's greatness and goodness as became; but was perplexed with vaging thoughts many a time, yet he was confident that the Lord in his rich mercy, would pity and pass by this his weakness, and infirmity. Many a time he said, unworthy I, base and naughty I, am freely beloved of the Lord, and that the Lord knows, my soul loves him dearly. About ten or twelve days before his death, he took a great swarf, and was speechless half an hour, so that we thought, he should not have recovered. But in the mean time, he was rapted up, and ravished in spirit, with divine contemplations; at last, he began to recover out of the swarf, his heart being enlarged, and his mouth opened in the presence of many, out of deep sense and solid manner, he had sweet and lively exhortations, to all that were about him; so that there were none present, who were not mightily affected with what he spake: and thereafter he directed his speech to me, saying, Be glad, Sir, to see your son, yea, I say your second son made a crowned king. And to his mother he said, Mother be of good courage, and mourn not for want of me, for ye will find me in the all-sufficiency of God. Then he said, O death, I give thee a defiance thro' Jesus

Jesus Christ; and then again, he said to all that were about him, Sirs, This will be a blyth, and a joyful goodnight. In the mean time, Mr John Bell came in, and he said to him, Sir, You are welcome, to be a witness, to see me fight out my last fight; and after this, he held him quiet, and got sweet rest. Within two days, Mr John Bell being come to visit him again, he said, O Sir, But I was glad the last night that ye were here, when I thought to have dissolved, that I might have met with my Master, and have enjoyed his presence for ever: but I was as grieved, and sorry when I perceived a little reverting, and that I was likely to live longer, &c.

He said to Mr Gabriel Cunningham, conferring about death, and the manner of dissolution; O how sweet a thing it were for a man, to sleep to dead in the bosom of Christ. He had many other lively and comfortable speeches that did escape me. The day never past during the whole time of his sickness, but I was sweetly refreshed by him or night.

That night wherein he departed this life, in the morning being the 11th of *June*, 1644. He was sensible of great pain that night, whereupon he said, I see it is true, that we must enter into heaven thro' trouble, but the Lord will help us through it: then he said, I have great pain, but mixed with great mercy, and strong confidence. He called to mind, that saying of John Knox on his death bed, saying, 'I do not esteem that a pain, which will be to me an end of all trouble, and the beginning of eternal felicity. His last words were these, Lord open the gates, that I may enter in, and a little after, I enquired what he was doing, whereupon he lifted up his hand, and caused all his fingers shiver and twinkle thick; and

and so he slept to his eternal rest. Glory to that immortal God through Jesus Christ, for ever, *Amen.*

Being now to draw up in short, a sad subject concerning the death of my eldest, and dearly beloved son John Mitchell, for whom I have had often a sad heart, since his outgoing first to the public service, and now of late, before and since his death, many mourning and dreary days; and for whose remembrance, I fear my wounds be not bound up in haste. I have thought good to mention, that I have formerly drawn up in this book, several passages of God's providence towards him in his infancy, and younger age; as namely, his delivery out of the well, having fallen his alone into it, being a child: and the preservation of his eye from being dung out. But especially, his many and wonderful preservations and deliveries, during his abode in the public service, as is set down at length formerly, &c.

It pleased the Lord likewise, mercifully to preserve him from the plague of pestilence, being in Glasgow at his quarters, a little after Martinmas last bypast, in a very remarkable manner; for the house that was designed to him for his quarter, being John and Andrew Cunninghams their mother's house; she hearing thereof, left her house on set purpose, to shift him, that night he was going to her: whereupon he hearing of her unwillingness, went not, at this very time she was infected with the plague, but not known to herself or any other, whereof she dies within two or three days or thereby; and her eldest son shortly after her: this passage of God's providence, was observed by many at that time. Some few months before he went to his quarters, he was much troubled with a great
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hoast, and when he went into Glasgow, he hoasted up a great quantity of blood at several times, whereupon he went to Edinburgh, and consulted with the Doctors there; and thereafter, returned home here in the beginning of *January*, 1647. And within twenty days thereafter, he was coming from the church on the Sabbath, he hoasted up a great quantity of blood by the way, and all that week following, he hoasted up much blood, every day twice at least; being estimate by divers, who saw it all, to their best knowlege, near the quantity of three quarts, in the space of ten days, after which time, he hoasted not up any quantity of more blood; his melancholy increased, he lost all appetite, his body did daily extenuate; he had no mind or desire to speak but very sparingly, as I shall show hereafter: he arose daily, for the space of six weeks, but at last, his body being worn weak, he lay bedfast about the space of fifteen days. Upon the 23^d of *March*, 1647. we found him grow sensibly weak, and sent for Mr John Bell, Mr Ralph being here also; a little after nine at night, he recollected his whole strength, and thought to have gotten to his feet, which failing him; he requested Mr John to take him up, and after they helped him on his feet, he presently swerved, and settled down in his bed, and spake no more: and at last, being lying in my arm near by the space of an hour; he yielded up his spirit to him that gave it, about ten at night, the said 23^d of *March*, being the 27th year of his age.

Precious in the sight of the Lord (I am sure) was his death. Glory to that everliving Lord for his rich grace and mercy, manifested so evidently to him, both in life and death.

Follows

Follows some special favours, and moral virtues, and rich graces; dispensed, and conferred to him of the Lord, as follows.

God in his goodness and providence, having so disposed, did qualify him with a number of excellent, and rare moral parts; such as I, and I believe few other, have ever remarked the like in any, all concurring in one in such an eminent way; as first, I do declare and protest, that all the time of his life, I never saw him in a passion of anger, but always in a sweet and mild disposition: I may truly affirm, there was not a man of a meeker spirit in Britain. 2. He was a comely, and a trim person of a man; and known, to be of a stout, and manly disposition, without any shew of ostentation, or of a vain carriage. 3. He was of a good and solid wit, with few words, his inclination being very reserved, and posed. 4. He was very sober, both in his apparel, and ordinary diet. 5. He was a man known to be most chaste, I may safely declare and affirm, that to my best knowlege, he was actually as chaste that night he died, as that night he was born of his mother; I think there be none living, that ever heard or saw any thing to the contrary. 6. It pleased God, to keep him from a base covetous earthly disposition; all who knew him, that ever I spake with, gave him that testimony, that he was as free from all covetous, unjust, violent and deceitful ways, all his time of being in the public service, as any that ever they knew. 7. He was one who was very affectioned, and loving to these with whom he was familiar; a man very humble, and of a merciful, and charitable disposition. And lastly, as the garland, and capestone above all the rest;

rest; he had the knowlege, love and fear of God in his heart, in a good measure; but especially, these twelve months bygone, and more.

It pleased the Lord of his good pleasure, by a special instinct of his Spirit, to set him on work, in a more nor an ordinary way of pains, and diligence in his worship and service; especially in reading the scripture, and in prayer (wherein he had no wearying) but ever still the greater delight and pleasure: he was sundry times, by divers who loved him, dissuaded from such a continued bensal in these exercises, lest he might hurt and wrong his body; but, no advice in that kind could prevail with him, the Lord having another work with him, nor we were aware of. These who knew him well, knew these things to be true; I may add one true word further, That he was a man well beloved, and respected by all who knew him, and were acquaint with him; so that I am confident his name has a flagrant smell, whenever it is named, or spoken of. Honour and praise to that omnipotent Lord, for his unspeakable goodness towards him.

I have thought good to draw up also, some few of his petitions and expressions, in the time of his sickness.

All the time of his life in health, he had not an inclination to speak much, much less had he a desire to speak any in the time of his sickness; partly by reason of his melancholy that abounded, and partly, by reason of the pain and weakness of his lungs. He said to me one day, being earnest with him that he should speak to me, that I behoved to dispense with his not speaking so oft to me as I

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would,

would, in regard of his weakness and inability; and desired me, that I might persuade myself, it would be well with him, and that upon good grounds. He had frequent communing with God, being his alone, and many sweet petitions were daily presented by him to the throne of grace; he caused his sister Ann read now and then, some portion of scripture to him.

Being his alone in the chamber, and the door closed, I heard him have these short and cutted petitions; Lord refresh my spirits, and comfort my weary soul, make me cheerful and glad in thyself. Lord, make my bed to me in my trouble, Lord remove this stupidity, and senselessnes of soul from me. Be not angry with me Lord, put away my sins, and speak peace to me; Lord, carry me aloft on eagles wings, that I may mount up.

Mr James Fergushill enquired one day, if the affections of his tender parents, and the love of friends, and his own youth, were not some counterbalance to sway his mind, as not to desire yet to remove out of this life; he answered, that all these had no great weight to move him, that he should desire to live: then he said, O earth, earth, thou art little in my eyes. He said to me another day, that although the power of life were in his own hand, he would rather choose to die nor live, for he saw nothing in this life of that worth, wherefore he should desire to live. John Cumming his cousin, and his sister, heard him in prayer at divers times, have these words and petitions following.

Many a time thy face has shined on me, nevertheless if it be thy will to withdraw thyself for a time, I am content; but faith and I shall hing upon thee, but I know my God will not forsake me.

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One day after some words of prayer, he burst out into lively praises, and in end, he had these words; Hallelujah, hallelujah, I will follow the Lamb wherever he goes. And at another time, they heard him say at the close of some petitions, Now Lord, I will say no more, but I will rest my soul upon thee, in whom I have believed, and whom I have served, and with whom I have had many noble days, and joyful hours. He had sundry other short, and sweet expressions to divers who did visit him, which I spare to write.

His mother and I, being sitting beside him on a Sabbath-day, he gave us a wise and wholesome advice, in some things that concerned us, he besought us both to live in the fear of God, and in love one towards another; he requested her to read the scripture more frequently, and to pray oft; he exhorted me likewise to sundry duties, which I pray God, I may make use of. Among other Christian duties, the little money that he had, he left it all to his two eldest sisters, and to some others of his nearest friends, who stood most in need of it; which according to his will, after his burial, was divided and distributed.

The author of the memoirs, when a dying made signs, which his friends took for his wanting pen and ink; when brought him, he wrote with his own hand, *My heart is fully praising God.*

F I N I S.

Note. By a mistake, JOHN instead of JAMES in the running title, is printed from the beginning till about the middle of the Book.

